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May 30, 1943

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Official Signal Corps Photo.

"COME UNTO ME"

The North African Desert provides the setting for these U.S. Army soldiers attending Church Services.

H FREDERICK E KIDDER
PS CAMP '43 CASTANER PRRA
ERVICE FARM
OJUNTAS PORTO RICO
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STRICTLY BUSINESS

LC Readers are book readers. I imagine they read three or four times as many books as the average citizen. And so I wish all might have attended the dinner given at the Astor hotel in New York May 18th by the Book Publishers' Bureau and the American Booksellers' Association to honor three representatives of the British Publishers' Association—Walter G. Harrap, Geoffrey Faber, and G. Wren Howard.

It would have pleased our readers, as it did us (Linden Morehouse, Herman Hake, Harold Barlow, Philip Fey, and me) to hear speaker after speaker reiterate the fact that books play an enormous part in the preservation of liberty, in the upholding of the United Nations' morale.

Wendell L. Willkie was, as a currently best-selling author, the master of ceremonies. I had heard him only over radio, where he sounds poor compared with FDR, and I didn't anticipate so satisfying a performance as we experienced.

Willkie ran into as tough a situation as any master of ceremonies ever encounters. The guests of honor didn't show up at banquet time. All we knew was that they were arriving by plane from the West and should already have been there. Dinner went on. Nine o'clock came, and so did ten—but no guests of honor.

The welcoming speeches were finished. Carl Carmer, noted author, Elmer Davis of the Office of War Information, and four or five others spoke. It was nearly eleven. There appeared to be just nothing else to do but wait.

So Willkie ad libbed. He offered any author present a chance to advertise his book, having, as he said, already mentioned *One World* as often as he dared. He called for volunteers to fill in, and then he hit upon Elmer Davis again.

"Filling in," said Willkie, "is one of the most appropriate uses for government officials I know."

"I've been having quite an argument with Wendell," said Davis. "I've been trying to convince him Washington is a horrible place now and nobody in his right mind would want to live there."

Willkie conceded Davis had been putting up some fair arguments. "But the thing I've been trying to get him to explain," he added, "is why, if Washington is so bad, somebody who's been there for years should want to go on living there!"

The audience ate it up. They liked it better than they could have liked any formal program. And at last the British publishers, having been grounded three times on their way from the West coast, arrived—too late for the dinner, too late for the welcoming speeches, but at least in time to say something themselves.

Mostly they said: You don't know how lucky you are to be in America!

Leon McCauley

Director of Advertising and Promotion.

LETTERS

General Convention

TO THE EDITOR: Cost of and restrictions put upon travel, tax, and poor expensive food, plus the inability of many to leave their parishes or business for so long a period, will undoubtedly tend to curtail attendance at General Convention from distant dioceses, particularly those in the deep South, the distant Southwest, the far West, and the outlying missionary districts.

Should present conditions prevail in October and the effect be as I surmise then, the voting power of convention would reside in the eastern and midwestern dioceses to whom difficulties of travel would be small. I wonder whether anyone wants that to be?

If each of the dioceses of the whole Church would voluntarily surrender its right to a full canonical deputation and send two instead of four from each order, not only would its inequality in representation be avoided, but the local problem of hospitality be greatly eased.

Since such accommodating action cannot be pressed canonically it remains for someone to undertake the task of discovering the mind of the Church in the matter. Would it be fitting for the secretary of the House of Deputies to do this?

✠ THOMAS JENKINS.

Victoria, B. C.

V-12

TO THE EDITOR: I have read with deep concern the program outlined by the Navy for training its chaplains [L. C. May 9th] because its spirit appears to me to be an assault upon our constitutional privilege of conducting our religious teaching and worship as free men, and then, the program relegates to a secondary place the seminary education.

The Church certainly should be able to train its men for chaplains without interference from the state. But the V-12 program means 5 years of Navy supervision and only two years of seminary training and even here the Navy enters the divinity school. It is as if the armed state wanted to be sure its chaplains-to-be would not fall away from the Navy "way of doing things." The Navy chaplain becomes a "pattern" and a professional officer under this program. Our men on the fighting fronts do not want a professional chaplain. What right has the state to say how its chaplains shall be educated, and does not this mean the essence of totalitarianism?

The seminary training of just two years while directly supervised by the denomination is linked up with the state inasmuch as the purse strings are controlled by the government since candidates for the ministry are considered enlisted men. Always before them is the idea that there is a Navy "method" and seminary education is a sort of "frosting"; that after they get into their jobs the two years might just as well as not have occurred.

Those churches which have a historical background of sacramental teaching and belief, and those churches whose founding fathers came to America to escape the encroachment of the state upon religion will certainly be the first to loudly protest the adoption of this program.

Let the American Association of Theological Schools make its own program for training chaplains free from the state influence if needs be, but certainly let us keep the freedom of religion in all of its implications inviolate as our sacred duty.

(Rev.) PHILIP LESLIE SHUTT.

Lombard, Ill.

Negro Work

TO THE EDITOR: The announcement of the appointment of the Ven. Bravid W. Harris to be Secretary for Negro Work in the division of Domestic Missions is a great joy I am sure to all who are interested in the expansion of the Church's work among Colored people. The choice is an excellent one. Archdeacon Harris is a capable priest, with unusual executive ability, and a pleasing personality. He has the respect of his fellow clergy and I am sure will have the wholehearted support of all of his brethren.

Another encouraging sign is the appointment of the Rev. John Burgess and Mrs. Charlotte Dean as representatives of the Negro Youth Commission.

It does seem that the Church at last is determined to do something tangible as far as its Colored work is concerned. I am delighted and very much encouraged over the developments in the program for the work among Negroes and feel sure that this is a step in the right direction.

Chicago. (Rev.) SAMUEL J. MARTIN.

Christian Sociology

TO THE EDITOR: I have been greatly disappointed in the lack of books on Christian Sociology to be found in public libraries, even those covering a statewide field. I have tried in vain to obtain such books as Reckitt's *Christian Sociology for Today,* Tribe's *Christian Social Tradition,* Hudson's *Preface to a Christian Sociology,* and a number of others that might be mentioned. The lack is especially apparent in books by Anglican and Roman Catholic writers. It seems to me that if a better postwar world is to be built, means should be found to give the literature of Christian sociology a wider reading, not overlooking the contributions to it of the communions mentioned. Perhaps there are organizations in the Church that might make it their project to make sure public libraries are better supplied. Another way of winning a wider reading for this literature would be a series of inexpensive reprints of standard works now out of print or available only in expensive editions. Among works now out of print is *The Kingdom of Christ,* by F. D. Maurice, whom one commentator has said provided a complete theology for the social Gospel. Perhaps the time is ripe for a reappraisal of his work in the light of today's problems.

EARLE S. HOLMAN.

Antigo, Wis.

The Living Church

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Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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The Living Church

NO. 22

FIFTH SUNDAY AFTER EASTER

GENERAL

EPISCOPATE

Dean Heistand Elected Bishop Coadjutor of Harrisburg

The Very Rev. J. Thomas Heistand, dean of St. Stephen's Cathedral, Harrisburg, Pa., since 1934, was elected Bishop Coadjutor of Harrisburg on May 25th on the third ballot. He is secretary of the standing committee and of the executive council. He is prominent in civic affairs and war activities in Harrisburg.

UNITY

"Basic Principles" At Four Conventions

By Elizabeth McCracken

It is an interesting fact that the Associated Press sent representatives to the conventions of several of the dioceses in the East. Inquiry revealed that the reason was the great "news value" of the possible discussion of and action on the proposals for union with the Presbyterian Church. Thus it has come about that wide publicity has been given to the statements made by the bishops of those dioceses in their convention addresses and a lesser degree of publicity to any discussion from the floors of the conventions. Moreover, the accounts in the Church press, this year, of diocesan conventions have been much longer than usual, because of the importance of the proposals in General Convention year.

And yet, there are significant and vital facts about the various diocesan conventions which, being unofficial and individual, have not often been noted in the formal accounts. Undoubtedly this is true in the case of every diocesan convention in the land: one would need not only to be present but also to know the bishop and a considerable number of the clergy and laity of any diocese to be sure of the feeling behind the discussion or absence of discussion. The following impressions of the conventions of four dioceses are interesting examples.

New York

First, New York. As stated in The Living Church of May 23d (p. 19), Bishop Manning's convention address, half of which dealt with the proposals known as "Basic Principles," was received with applause and cries of "Hear! Hear!" This was notably the case when the Bishop came out most emphatically against the proposals. In view of this, it has puzzled many readers of Church and secular papers that only two speeches were made from the floor after the address, both disagreeing with the Bishop's position.

Why was this? The question has been asked in other dioceses. The reason is plain to members of the diocese of New York. It is that a large majority of both priests and people are opposed to any proposals being made now. They were glad that Bishop Manning took up the subject in his convention address, and their delegates showed this; but they feel that debate merely widens the breach between Episcopalians and Presbyterians and between groups in both Churches. In short, the diocese of New York, as a whole, with a few notable exceptions, sees the question as Bishop Manning sees it.

Massachusetts

Second, Massachusetts. There, the diocesan convention voted on "Basic Principles": in favor, 103 in the clerical order and 153 in the lay; opposed, 33 in the clerical order and 59 in the lay. The diocesan committee on Approaches to Unity submitted two reports, a majority and a minority. These reports represented the Catholic and the Protestant points of view, respectively, of the committee, its members being of both types of churchmanship. Moreover, at the largest session of the convention, the Very Rev. Dr. Angus Dun, Dean of the Episcopal Theological School, spoke at some length for the proposals, and the Rev. S. Whitney Hale, rector of the Church of the Advent, Boston, spoke against them. All these things were officially reported, being official.

But there was something else, and it was of peculiar interest and importance. Both clergy and laity cited it after the convention. This was the fact that the two speeches were heard with concentrated attention, yet were followed by no debate. Even more significant was the fact, several times mentioned, that Fr. Hale's address was received with a respect amounting to reverence: this by the very large majority that showed, by the vote, disagreement with him. Why was this? Because Fr. Hale's work is so highly regarded and he is so liked by men and women of all types of Churchmanship in the diocese. He and Dean Dun received equally hearty applause.

It should be said that Bishop Sherrill gave his convention address on the evening before the opening of convention, as the custom is in Massachusetts, at the missionary service in Trinity Church. Bishop Sherrill's approval of "Basic Principles" and his intention to support them in the House of Bishops at General Convention were already known when the convention assembled on the following morning.

Rhode Island

Third, Rhode Island. Bishop Perry in his convention address made the statement that: "The present proposal of the Commission has been made in good faith. To dismiss it would cause offense to its proponents and prejudice a cause which has its place in the sure purposes of God. On the other hand, to press for hasty judgment or premature action would be divisive, and probably disastrous, in effect." Three resolutions were offered and there was a lengthy discussion. The interesting fact here was that every speaker spoke with moderation and the entire convention listened with keen interest to all that was said.

One resolution was from the floor of the convention; this called for further study and negotiation, based on "Basic Principles," by the Commissions of the Episcopal and the Presbyterian Churches, with ultimate reference to the next Lambeth Conference. The Department of Unity of the diocese of Rhode Island offered a resolution; this called for postponement of any final or irrevocable action in the matter for the duration of the war. The third resolution, offered by the Clericus of Rhode Island, was laid on the table.

It was clear that the Catholic members of the convention were inclined to be in favor of the resolution of the Department of Unity and the Protestant members of the resolution from the floor. It is therefore of very great interest that, when the latter, in a modified form, was adopted, the Catholic members declared unofficially that this was probably the right course. Certainly, they felt, continued study and further work were needed. Also certainly,

Departments

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Living Church news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. The Living Church has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

Member of the Associated Church Press.

the Episcopal Church would hardly wish to take so important a step as was proposed by the Commission on Approaches to Unity without submitting the matter to the Lambeth Conference. In this, Bishop Perry's influence was seen: he frequently reminded the convention that the Episcopal Church is part of the Anglican communion.

LONG ISLAND

Fourth, Long Island. Bishop DeWolfe reserved the final section of his convention address for a very earnest plea to the delegates to uphold the bishops of the Church who urge that more time be allowed to explore and study the proposed union between the Episcopal and the Presbyterian Churches, and that the "fears and anxieties of consecrated Presbyterians and Episcopalians be not further aggravated by speedy and ill-advised action, however well intended." The Bishop had mentioned the disturbance of mind "Basic Principles" was causing many members of both communions, both clerical and lay. One reason for this was the "ambiguity" of the document. Bishop DeWolfe reminded the convention that the deputies to be elected would find it necessary to study these proposals during this summer, in order to be able to deal with the question at General Convention, and "to vote on these issues with clear and informed conscience."

It was to be expected that the Catholic members of the diocese should agree with Bishop DeWolfe. The significant fact is that his view was shared by others, of different churchmanship. The call for more study was heard with enthusiasm.

What then are we to conclude, from these four conventions, as to "Basic Principles?" Perhaps one may only venture to say that it is plain that all of them, led by their Bishops, desire ultimate union with the Presbyterian Church, and with all the other parts of divided Christendom. Perhaps one may venture further to say that they all wish no union "to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

ROMAN CATHOLICS

Statistics

The Roman Catholic population of the United States, Alaska, and the Hawaiian Islands now numbers 22,945,247, according to the Official Catholic Directory for 1943, just published. This figure represents an increase of 389,005 over the number reported last year.

The number of Roman Catholic archbishops is 21, two of whom are cardinals, while the number of bishops has increased to 129. At present, there are 24,031 diocesan priests and 12,939 regular priests, a total of 36,970, or an increase of 390 over 1942.

The number of parishes with resident priests has grown to a new high of 13,416, while mission churches have decreased by 110 to a total of 5,560.

The Directory lists other statistics which reveal the effect of wartime conditions on Catholic institutions.

The number of seminaries has decreased by 10 to a total of 193, while the students for the priesthood have dropped from 17,545 to 16,838. The number of high schools has increased by 54 to 1,522, but the total of universities, colleges, and academies is smaller, and their combined attendance stands at 472,472, or 28,616 less than last year. The number of children attending parochial schools has decreased by 16,475 to 2,048,723, representing 7,647 elementary schools, or 54 less than in 1941.

The Directory reports that conversions to the Roman Catholic Church numbered 86,905 during the past year.

INTERCHURCH

Coöperative Rural Church Movement To Be Launched

A nation-wide convocation on the Church in Town and Country will be held in Columbus, Ohio, September 6th to 8th, under the auspices of the Federal Council of Churches and the Home Missions Council.

Marking the beginning of a "coöperative rural church movement" among 25 non-Roman denominations, the convocation will also stress the growth of closer relationships with the rural life movement of the Roman Catholic Church.

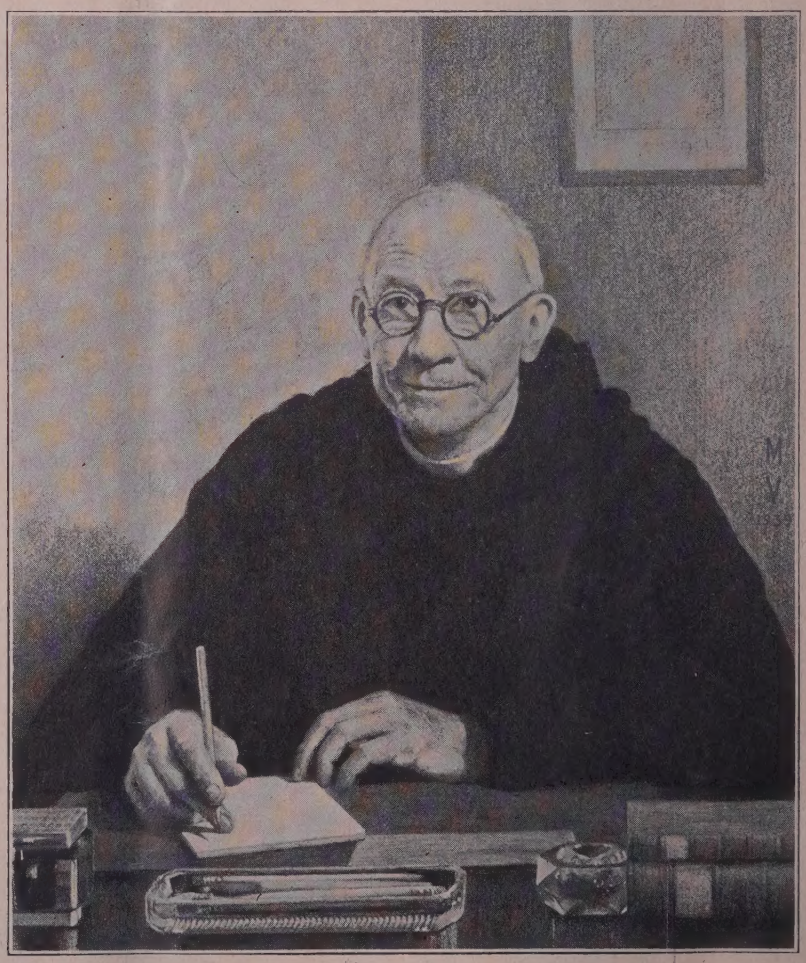
Speakers expected to address the gathering include the Hon. Claude R. Wickard, Secretary of Agriculture; the Presiding Bishop, president of the Federal Council of Churches, and the Rt. Rev. Msgr. Luigi Ligutti, executive secretary of the National Catholic Rural Life Conference.

The committee on Town and Country, which acts for both the Federal Council and the Home Missions Council, will direct the convocation.

Fifteen study seminars will be held during the three-day gathering on various aspects of the rural church and the rural community and their relation to the world crisis.

Correction

Miss Frances M. Young, reported in THE LIVING CHURCH of May 16th, as joining the staff of the Department of Christian Social Relations, has instead been appointed a member of the National Council's Department of Christian Education.



FR. SHIRLEY C. HUGHSON, OHC: *Sister Mary Veronica of the Community of St. Mary, has been awarded the Jane Paterson Popular Vote Prize for this portrait.*

JAPANESE-AMERICANS

College Students

During the past year 871 Japanese-American young people from West-coast relocation centers have been placed in 278 American colleges and universities by the National Student Relocation Council, according to C. V. Hibbard, director of the Council, addressing a conference of the Japanese-American Citizens League in New York. Still in relocation centers, said Mr. Hibbard, are at least 900 other young people who should be allowed to enter schools and colleges by October 1st. In June there will be an additional one to two thousand high school graduates ready and qualified for higher education, he added.

To maintain the 871 students now in school for another year and to make a school year possible for the 900 other young people now awaiting placement will require a minimum budget of a quarter million dollars.

The National Student Relocation Council was organized a year ago by the American Friends Service Committee. Coöperating in the Council are representatives of major Roman Catholic, Protestant, and Jewish religious groups.

Church of the Atonement at Heart Mountain Officially Recognized

With Bishop Winfred H. Ziegler of the district of Wyoming officiating, eight residents at Heart Mountain were confirmed at a special Episcopal confirmation service, Sunday, May 2d, at the Community Christian Church. The Bishop was assisted by the Rev. John F. McLaughlin, vicar of Christ Church, Cody, Wyo. The confirmation was followed by Holy Communion.

The Episcopal Church at Heart Mountain has been officially recognized by Bishop Ziegler and will be known as the Church of the Atonement. Church wardens include Shoji Nagumo, chief warden, Eddie Matsuda, secretary, and Yoshio Saito, treasurer. Luke T. Yokota, organizer of the Episcopal group, has been received by the Bishop as postulant for the diaconate.

Holy Communion services are held on the first, third, and fifth Sundays of the month at 8 A.M., by the Rev. John F. McLaughlin.

ARMED FORCES

Tennessee Private Teaches Natives to Grow Vegetables

Pfc. William Hugh Harris, communicant of St. James' Church, Cumberland Furnace, Tenn., is teaching natives of New Guinea to raise vegetables for the Army, Bishop Dandridge of Tennessee has just learned. Bishop Dandridge says Private Harris was a teacher of vocational agriculture in the Hickman County High School at Centerville, Tenn., before induction into the Army. He writes that they have plenty of bananas, cocoanuts, and wild hogs, and his business is to add fresh vegetables to the Army menu. Some of the natives have learned English from the missionaries and through them he is able to instruct others. "Thus," says Bishop Dandridge, "the Church's missionary work and practical training in Tennessee, and the Army, and the natives, united in supplying the needs of our boys far away."

HOME FRONT

West Virginia Problems

In a field where the people are widely scattered in coal camps surrounding Oak Hill, W. Va., the Rev. John A. Wilson jr., priest-in-charge of St. Andrew's Church, is finding it difficult to coördinate his work, but it is being done.

Meetings are held after the services in order to make one trip do. Since parents cannot drive in unlimited ways, they bring the children to Church school and themselves remain for a newly organized Bible class, taught by Fr. Wilson. Small groups of the Woman's Auxiliary meet locally in the outlying sections and, according to Fr. Wilson, the response of the people is excellent during unusual circumstances.

Thirty-five young men out of a communicant list of 90 are serving in the armed forces, but average attendance at the services still remains high. Rationing has brought a small decrease in the average Church school attendance although those who attend bring a carload with them.

REFUGEES

Church Committee Report

The Episcopal Committee for European Refugees announces that the seminary student, the Rev. Reinhart Gutmann, who was assisted to get to this country and to continue his studies, has been placed in charge of Grace Church, Waynesville, N. C., by Bishop Gribbin, who is his sponsor. Eventually Bishop Gribbin hopes to find a permanent parish for him in the diocese of Western North Carolina.

The committee reports also that Dr. Karl Schuetz, in whom the committee has been interested for the past three years, has received appointment as one of the resident physicians in the Mahoning Tuberculosis Sanitorium in Youngstown, Ohio.

Conrad LaTour, young Austrian, who fled from service in the German Army after refusing to salute Hitler, and who was placed by the committee in Hobart College, is now in Alabama in an Army training camp. Another young refugee aided by the Episcopal Committee, Demetrius Harkov, is also in the Army, at a training center in Maryland. "They are so glad to be wearing the uniform of the Army of the United States but they are awaiting the most important event in their lives: the granting of American citizenship," says the committee's report.

The committee is continuing to aid young refugee students placed at Western Michigan College, North Carolina State College, the Fay School, Southboro, Mass., and the Boys' Latin School, Baltimore.

FOREIGN

INDIA

Thank Offering at Festival Service

A great bleating of sheep tied to the veranda and clucking of hens enclosed near by marked the anniversary service of the Kalasapad church in the South India diocese of Dornakal. A special thank offering had been called for, and as the people have little or no money, they brought what they could. Animals and grain and other gifts were presented at a festival service and later sold. Kalasapad is one of the few centers in the diocese which has a really beautiful little church.

Dornakal Reports 826 Baptisms in Two Months

At 14 places in the South India diocese of Dornakal 826 persons were baptized in a recent two-months' period. The 14 groups varied in number from 10 to 250. They had had long training under their native clergy or catechists, visited from time to time by the priest in charge of the whole area. They are now continuing under instruction for a year or so when they will be examined to see whether they are ready for confirmation.

JERUSALEM

Archdeacon Stewart's Consecration To Take Place in London

Consecration of Archdeacon W. H. Stewart to be Bishop in Jerusalem will take place in St. Paul's Cathedral, London, on Ascension Day, June 3d, according to announcement by the Archbishop of Canterbury, which has reached the Presiding Bishop's office.

Archdeacon Stewart has served in Palestine, Syria, and Transjordan for a number of years. He succeeds Bishop Graham Brown who was killed in a motor accident last year.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	$ 348.19
In Memory of David	5.00
	$ 353.19

China Relief

St. Francis Parish, Rutherfordton, N. C.	$ 48.20
In Memory of Loved Ones	2.00
	$ 50.20

Presiding Bishop's Fund

Church of the Advent, Marion, S. C.	$ 12.00

War Prisoners Aid

Previously acknowledged	$1,046.90
M. W. P.	1.00
	$1,047.90

"Basic Principles"

In Two Parts—Part I

By the Rev. Felix L. Cirlot, Th.D.

SOME weeks ago THE LIVING CHURCH carried a most able and courteous article from the pen of Bishop Strider in defense of the "Basic Principles" plan. I shall attempt to state, in brief compass, the reasons why his article has failed to remove the intense anxiety felt by many Churchmen about these proposals. Of course I have no authorization to speak for anyone but myself. Yet I know in innumerable ways that very many share my reasons here expressed.

ON SAFEGUARDING OUR CATHOLIC HERITAGE

Let us begin by making it clear that we do not suspect any member of the Commission of being willing to betray our Catholic heritage *as he understands it*. But no realistic person can find much ground for reassurance in this fact. For the definition of Catholicism apparently held by Bishop Parsons and several other prominent members of our Commission is so different from what 99% of all Catholics in the world understand and in the past have always understood by the term that their novel definition amounts to the belief that Catholics are "all out of step but (some few of) us." He and his allies are prepared to treat as open questions, subject to surrender or compromise, great truths of Catholic Faith and Order indubitably held to be fully authoritative by the undivided Catholic Church, and still so held today by the Eastern and Western Churches in concert, including our own official formularies. If theirs is the only sense in which the Anglican Churches are Catholic, then Catholic-minded Churchmen have been mistaken all along in belonging to those Churches, under a false impression as to their essential character, and undoubtedly "Basic Principles" ought to be accepted. But many of us repudiate emphatically the premise of Bishop Parsons and his allies (and incidentally of the Pope and his allies) that Anglicanism is Catholic only in this novel and very attenuated sense. We are prepared to defend, with complete confidence, our interpretation of the official Anglican position at the bar of sound historical and theological scholarship whenever it is challenged in that supreme court where alone it can be truly settled. Would that our opponents would cease evading a showdown on this crucial issue! If our interpretation of the Catholicity of the Episcopal Church is correct, then surely "Basic Principles" must be decisively rejected. For it contains no adequate safeguards for either the Catholic Faith, or for some vital points of Catholic Order. Our reasons for so thinking will be given immediately. Hereafter, the term Catholic is used in the traditional sense, not in the sense employed by Bishop Parsons. Many of us would, to be perfectly frank, have not the slightest interest in belonging to a Church that would be Catholic only in his sense of the word.

THE RULE OF FAITH

We are met at the outset with the acceptance by the "Basic Principles" plan of the official Presbyterian doctrine that the Bible is the Rule of Faith and Life. Now this language certainly admits of and has often received at the hands of Anglican theologians a sense that is perfectly acceptable theologically, and which is rationally and historically possible. They have taken it to mean that the Bible does actually contain, by the providence of God, either explicitly or at least implicitly, all things necessary to salvation—that is, the whole Deposit of Faith, inherited by the Church from Christ and His Apostles. This does not exclude the legitimate development—even into authoritative dogma—of what was present but undeveloped in the original Deposit of Faith. Nor does it exclude as essential doctrine what is only *implicit* in Scripture. Thus Article VI does not limit us to "what is *read* therein" but necessary doctrine is extended to "what may be proved thereby" or "concluded and proved" as we read in the ordination vow for a priest. But it does exclude anything essentially and substantially new, such as the medieval accretions against which our Church protested at the Reformation and since. So confident is our Church that her reformed and purified teaching meets this test, that she requires all her clergy to combine the vow that they will "teach nothing, as necessary . . . but that which . . . may be concluded and proved by the Scripture" with the immediately following vow "to minister the *Doctrine* and Sacraments . . . *as this Church hath received the same* etc." No man can honestly take this double vow unless he sincerely believes the doctrine of "this Church" to meet that crucial test. If this is all that is meant by "the Rule of Faith and Life" we could accept it, for it would be no more than our own formularies teach, and has been held and taught by many ancient Catholic fathers of high repute.

But the language in question has traditionally had a very different and almost if not quite technical meaning which goes far beyond the above, and which is very well (if unauthoritatively) expressed in the well-known hymn, "Jesus loves me! This I know, *for* the Bible tells me so." According to this position, the doctrine of the inspiration of Scripture is not (as with Catholics) *one of* the Articles of Faith, *all* resting on a *different* and *prior* foundation, but (as with sectarian Protestants) the *foundation and basis* of all the (other) Articles. On this view, we believe all the Articles *because, and only because,* "the Bible tells us so." The wise and frank presbytery of Rushville, Ill., as quoted in THE LIVING CHURCH for March 14th, is perfectly right in doubting that the Episcopal Church would mean the same thing by those words (if we were ever to adopt them officially) which they have traditionally meant among sectarian Protestants. Our official formularies do not employ them at present. Nor could we adopt them, *in the sense* given them by our Presbyterian friends, without abandoning our Catholic position and flying in the face of reason and history. If they are to be adopted *in a different sense,* that fact ought to be made perfectly clear to all concerned, so as to guard against imputations of bad faith in a matter so crucial and fundamental.

FUNDAMENTAL DIFFERENCE

For the difference between these two positions is completely fundamental. Even the one to which we are committed labors under the inconsistency that it cannot be "proved from the Scriptures." But it is not in conflict with any known fact, and it is at least not improbable *a priori* that God should have so ordered events providentially as to lead His Church to include in her canon of Scriptures such inspired writings as to result in every Article of the Deposit of Faith being expounded, or at least mentioned or alluded to or presupposed in at least one passage, rightly understood. And many reputable Catholic fathers have anticipated the Anglican Churches in believing that He has actually done so.

But the other position can be more crushingly and decisively demolished than almost any other equally important and widely held theological position of which I know. For the Apostles and others taught the Christian Faith to thousands for about 20 years before the first book of the New Testament was written; for about 38 years before the earliest of our present Gospels; for about 65 years before the wonderful Fourth Gospel; for perhaps 100 years or more before the latest book of the New Testament; for a considerable time before the canon of Scripture was collected even in its main elements; and for literally centuries before the limits of the canon were finally determined. Now there are certainly doctrines "necessary to salvation" which cannot be "proved" from the Old Testament alone, unless by a critically monstrous interpretation of prophecy. And clearly these doctrines could not be based on the New Testament before it was even in existence. The early Christians knew that Jesus loved them, and a great many other supremely precious truths. But it was certainly not, at least in all cases, *because* the Bible told them so. Thus this position is *demonstrably* false, *basically and essentially*. Let us thank God that His Holy Spirit has so guided and preserved our Church that there is nothing in her formularies which requires this interpretation. Of course under no circumstances must she become committed to it

now, not even as a part of the price of organic unity with a denomination as admirable as the Northern Presbyterians. Why have those so eager to jettison apostolic succession in deference to the opinion to a mere segment of modern scholarship been so totally oblivious of the unanimous and unchallengeable verdict of all modern scholars on the historical premises on which our present argument rests? You get one guess.

Moreover, "Basic Principles" passes in complete silence over the vitally important matter of the authority of the Church in controversies of Faith, and hence as the final arbiter in determining which doctrines can and which cannot be "concluded and proved by Scripture." This point must be clearly declared, and also that it is the entire Catholic Church, and not just our portion of it, which has the final authority in such controversies. Without these crucial connected truths, it would be exceedingly dangerous, and gravely disloyal to our Catholic heritage, to agree that "the Bible is the Rule of Faith and Life," even if the Presbyterians would explicitly consent to accept it as meaning no more than that the Bible contains all things necessary to salvation. For that proposition, when coupled with the tenet of the supremacy of the private judgment of the individual, can lead to utterly subversive results, and to total confusion, and to innumerable new schisms and serious heresies.

Catholic Doctrine

Then, it appears that no doctrine would be authoritative in the proposed united Church, in the sense that even ministers would not be morally at liberty to deny it, unless it be those contained in the creeds. This overlooks the fact that Christian doctrine is held by Catholicism to be essentially the same from the first; that there was a time when no ecumenical creed existed, *but authoritative doctrine did exist;* and that when the creeds were finally framed no effort whatsoever was made to include in them the whole Deposit of Faith. Among essential points not included in the creeds we hold must be included the historic episcopate in the apostolic succession, the priesthood in its essential Catholic meaning, and the whole range of sacramental doctrine. None of these is adequately safeguarded in "Basic Principles." Did the Chicago Quadrilateral intend to leave wide open all doctrinal questions concerning these and other points? We think not. But if so, then out of loyalty to the Catholic Faith we must repudiate it.

But even in regard to the creeds themselves we have no security. They are, indeed, declared to be "the statement of the Church's faith." But not a word is said to exclude the exercise of such a "catholic liberty of interpretation" as amounts to a very drastic revision of their essential *and intended* meaning and teaching. Moreover, the document, *Things Believed in Common,* of which the present status is not made clear, supports such a liberty of "interpretation" very strongly. Nor is this an oversight. For this same evasiveness was found in the Proposed Concordat and in the Joint Ordination Plan and its correction asked. But nothing has been done to remedy this defect.

We fear that this vagueness is designed to result in Modernism, which is very strong in the Northern Presbyterian body, being a fully permissible viewpoint in the proposed united Church. This it certainly is *not* at present in the Episcopal Church. Whether or not this is the purpose of the vagueness mentioned, it would beyond doubt be the result, as "Basic Principles" stands at present. We think a religious body in which such Modernistic denials were intentionally "allowed" by the formularies would have ceased to be a truly Catholic Church. We hold it to be self-evident that it is the *meaning* of the creeds (and not the mere words) which is divinely authoritative for all Christians. The other view appears to us to be pure and simple black magic. Let us have a definite and frank answer to this simple question:

"Is our Commission willing to unite on a doctrinal basis which allows the denial of the Virgin Birth, the Resurrection, the Atonement, and the Incarnation, and possibly other articles of the creeds, either explicitly and honestly, or by the very dubious and devious path of arbitrary, forced, and unnatural 'reinterpretation'?"

We are sometimes told, when the extent of Modernism among the Presbyterians is mentioned, that all that matters is their formularies, which are orthodox on these points. We reply (1) that this ceases to suffice if the formularies of the proposed united church are to be made so "liberal" that under them Modernism would no longer be disloyal, and (2) that we are told a very different story when the question is raised of some of the gravely erroneous doctrines of Calvinism to which Presbyterians are officially committed. Then we are assured that this does not matter because so few Presbyterians really believe those doctrines any longer.

We think there cannot be the slightest doubt that the Chicago Quadrilateral means that the creeds must be sincerely *believed, ex animo, in their entirety,* as one essential condition of organic unity. If our fears are groundless, as we are often assured, then why in the name of common sense and Christian charity not set them at rest by saying clearly and explicitly that the creeds must be so believed? If no one objects, this would be easy. If anyone does object, it proves that our fears are well-founded.

It appears that, as Dean Zabriskie, a spokesman for our Commission, recently admitted in public, no effort has been made to resolve the points of doctrine on which we have differed in the past (with possibly one exception, to be studied below, decided in favor of the Presbyterians). Those differences will be subject to settlement in the future, after the merger, by a combined vote of Presbyterians and Episcopalians. What is likely to happen, in such a vote, to any Catholic doctrine now rejected by the Presbyterians it takes no very vivid imagination to grasp. No wonder those who have long been trying to get the Church to cast loose from her Catholic moorings are so eager for this merger! When asked whether he would be willing to unite with the Roman Catholics on a similar doctrinal basis, Dean Zabriskie was unable to say. But I suspect I could guess.

Lastly, we are told that there are already very wide differences of doctrine in the Episcopal Church. There are, indeed. But not nearly as wide as there would be in the proposed united Church. But far more to the point than even this fact is the fact that at present our formularies are fully orthodox and Catholic in all essentials, and reasonably definite. A Catholic Church can, without forfeiting her Catholicity, in the exercise of a generous charity, and in the interest of academic freedom and of the important and difficult task of legitimate theological restatement in an age marked by a flood of new and relevant knowledge, *tolerate* such *unauthorized departures* from her official teaching as she deems expedient. But it is an entirely different matter so to alter the formularies themselves as to reduce the Catholic Faith to the position of an allowed but not authoritative opinion, and to make definite heresy lawful. We think such a step would destroy the Catholicity of any Church taking it. Nor do we think the Quadrilateral envisages any such arrangement.

(To be continued)

THERE IS NO TROUBLE

THERE is no trouble outside the castle that matters:
Only trouble within
Among the defenders, weakness, conflict that shatters
What might have been.

When bomb disfigures the tower, when bullet whistles
Through splintered glass,
If the warders within are hardy it might be thistles
Blowing through grass.

All that matters is under the castle's cover,
Till the very end;
Till the walls fall and the besieger, leaping over
Becomes the friend.

Dorothy Lee Richardson.

Jonah: A Tract for the Times

By the Rev. Francis C. Hartshorne, D. C. L.

ABOUT 45 years ago there was published a little book of the prophets of Israel, one of the most helpful ever written on that subject. And by whom, do you suppose? By Professor Cornill, Doctor of Theology and professor of Old Testament History in the University of Konigsberg, Germany! To many this will seem almost incredible, so profoundly has the whole nature of Germany and Germans been changed, in our minds, in the last half-dozen years.

When he comes to dealing with the Book of Jonah, this is what he says: "Whenever shallow humor prompts people to hold up the Old Testament to ridicule, Balaam's ass and Jonah's whale infallibly take precedence. Yet I will publicly avow that I cannot take up this marvelous book without the tears arising to my eyes and my heart beating faster. This apparently trivial book is one of the grandest ever written."

The Book of Jonah is the work of a prophet telling how God taught a prophet by the name of Jonah what he needed to know about God and His ways. Jonah was a representative of the prophecy of the time, a man drunk with the thought of the destruction of the heathen, who could hardly wait for the time when God would wipe out the whole Gentile world. And because there are multitudes of good Christians and otherwise kindly people now who can hardly wait for the time when all our enemies shall be exterminated, the book is as timely as it ever was.

To make the story more vivid, suppose we imagine it as being told by an Army chaplain to soldiers, somewhat in this way.

Jonah was a prophet, a man whose job was to deliver messages for God to whomever God might send him. Well, one day Jonah gets an order to go and warn the people of Nineveh that unless they repented of their notorious wickedness, they would be destroyed. To Jonah this was a most unwelcome and distasteful assignment. The Ninevites were hated enemies who had done his country much harm. The idea of their being in danger of being totally wiped out made him very happy. But if he went and warned them, he knew just what would happen; they would repent and then God would let them off, and he would feel like a traitor, giving aid and comfort to the enemy.

The Storm

So Jonah decided to become a "missing person." He rushed down to a seaport and took a one-way passage on a ship going to Tarshish, exactly in the opposite direction from Nineveh, and when he got on board, went to his berth down below and went to sleep, congratulating himself that he had escaped from an unpleasant duty. But not so. God had kept track of him, and God caused such a storm to arise that the vessel was tossed about like a "tin can" in a heavy sea. It was no ordinary storm, and the crew became so scared that they all began to pray, each one to his own god. And then someone asked about their one passenger, why wasn't he praying to his God? So the Captain went down and woke him up, saying "What meanest thou, O sleeper? Arise and call upon thy God, that we perish not."

But Jonah's praying didn't do any more good than theirs; waves mountain high still kept on coming. Then the sailors reasoned, as we would say, that there must be a "Jonah" on board, and they drew lots to see who was the "Jonah," and Jonah got the short string. So then they asked him what he had done to make his God angry, and he said that he had run away from an assignment, and that the thing for them to do was to throw him overboard, and then his God wouldn't bother them any more. But they said, "Nothing doing! We're not going to throw our passenger overboard." So they tried their best to get the ship to some port, but they couldn't make it. So they called God to witness that they had no choice, gave Jonah back his passage money, and threw him overboard. And right away everything quieted down, and the men were so impressed with the might of Jonah's God that they became very religious and vowed that they were going to go to Church more and send their children to Sunday School.

But what about Jonah out there in the raging waters with no rubber boat or life jacket? Well, God had a sub there before Jonah had gone down under the third time. To be sure, the Biblical account says God had prepared "a great fish;" but what is a fish but a submarine? So Jonah spent three days and three nights inside the sub, and long before he got out of it he promised that if he ever got to land again he would be a good soldier and obey orders. Which he did, going to Nineveh and starting on a three day trip right across it, preaching as he went that only three days more and Nineveh would be destroyed.

Warning

But before the first day was over, the evening papers in Nineveh had him all over their front pages, and the mayor and council issued an air raid warning, and instructed all the people to camouflage themselves and their domestic animals by covering them all with sackcloth and ashes, and pray mightily unto God to spare them. And when God saw all this He felt sorry for the people and decided to give them another chance. But when Jonah saw what was the result of his preaching it displeased him exceedingly, because he knew the destruction of the city would be called off. So he protested to God, saying, "Now see what's happened! That's the reason I wanted to get out of this job. I knew that Thou art a gracious God, and merciful, slow to anger and of great kindness, and that Thou wouldst spare these people if I preached to them. I wish I was a dead hero instead of a living traitor." But God said, "What's the matter with you? You've done a fine job." Strange for a foreign missionary to be disgusted with his own success!

But Jonah couldn't entirely give up hope that the fire and brimstone might come, nevertheless, and he wanted to be on hand, just in case. So at the end of the third day he went out to a place outside of the city, far enough to be safe, but not too far to see the show, and made himself some kind of a shelter, in case some of the bombs or thunderbolts should fall a little wide of the target, and went to sleep, being sure the noise would wake him up if it happened in the night. But it didn't, and the next day was hot. Jonah noticed nearby a long vine with big leaves, which God had prepared during the night, and he draped this over his shelter and got some pleasant shade, and was fairly comfortable while he sat and waited and hoped for something to happen, while all the Ninevites were hoping and praying that nothing would.

But God didn't like Jonah's attitude. So He prepared a mean little cutworm, which cut off the stem of the vine, just like that, and immediately the nice big leaves all shrivelled up, just when the sun was hottest, and the heated air blew over Jonah until he became unconscious. When he came to again, he was so burned up, mentally and physically, that he prayed to God to put him out of his misery by killing him. But God said, "There is no reason why you should be so angry just because an innocent little worm has spoiled the vine. It wasn't yours anyway, and you didn't even plant it." But Jonah said that nobody had better reason for being angry than he, because God had spared his enemies, and the sun and the wind were killing him.

God's Reproval

Then God said, "Jonah, you're awfully sorry for yourself, because you are disappointed and because you are uncomfortable in the sun and the wind. Yet you find fault with Me because I am not now torturing and killing all the people over there in Nineveh, even the 120,000 little children, too young to know the difference between their right and left hands, and also a great number of poor, innocent dumb beasts who would suffer and die with the people. You know not what spirit you are of."

Prof. Cornill said: "In the Book of Jonah, Israelitic prophecy quits the field of battle as victor, victor in its severest struggle—that against self. Such are words of a Germany that was, and please God, will some day be again.

If anyone should think, as well he might, that more has been read into the story of Jonah than is really there, let him read that immortal book again and see for himself. It is an exceedingly adroit achievement in which a true prophet, instead of directly preaching at the people of his time, makes them see themselves as they should, just as the prophet Nathan, by getting David indignant at the conduct of a man he professed to be telling him about, makes him, unwittingly, pass judgment on himself, and then says, "Thou art the man." It is the Hebrew device of the parable of which our Lord made such effective use.

Benedicite

By the Rev. William M. Hay

IT WAS good to see again the modest leaflet sent out by the Benedictine group. As we feel beating upon us night and day the racket and confusion of these times, the waves and billows of talk, anything that is calm and solid is a blessing. And the Benedictine way of life is calm and solid, without ecstasies, without extravagance of words or hopes, calm with the patience of faith, steadfast but not stagnant.

One thing that appeals to me (now when all things are in flux) is that this Order's history, without shift of emphasis, reaches back through the centuries, past the fall of empire and dynasty, unchanging through the changing generations, back into the days when all Christians everywhere, despite all differences of habit or speech, were one body, and confessed one Lord, one faith, one baptism; so that a Benedictine monk of the eighth century would not feel greatly at a loss if he woke up in a Benedictine house today. For this Order, like Holy Church, is based on that which, amid all changes, changes not—the hope and the need of man for God.

The leaflet speaks of a hope of many vocations when the war is over. But I think that right now is the time for parish priests to point out this Way to young men (and women). Not all are taken into the armed services, not all are capable of "war work." Out of a thousand, perhaps one will feel the call of God to this devotion of his life; and out of a hundred such, perhaps one or two will persevere with joy, and find his vocation true and real. And if such a one, accepted at last and taking his place in the *Opus Dei,* is not of more worth to our war-effort than 40 riflemen or 40 lathe-operators, then the basis on which and the cause for which we sacrifice goods and life itself, are without final significance.

The tumult and the shouting dies, the captains and the kings depart. So they do. But in these religious communities, the voice of prayer is never silent, nor dies the sound of praise away. And when the war is over, when indeed for all of us the fever and the fret of all our troubled days is done, their ordered round of praise and prayer will still go on, even as today or a thousand years ago today.

Now, the Benedictines cannot say this. Only an outsider can say it. They cannot advertise themselves, if I may put it so. They cannot carry on a contention as to the value of their Way as compared with other Ways. Nor can they urge vocations, for they have to judge applicants. And all Orders emphasize the hard side first—you have to be completely determined in will to "take it and like it," or you will never be accepted.

Lost Prospects

So, unless outsiders speak of these things, prospects will be lost. How many of us ever preach on vocation, even to the secular priesthood? Are there not plenty of parishes where scarcely one person even knows there is a Benedictine house in this country? Are there not in every parish and mission unhappy unmarried women, virgins, or widows, who would, if they knew or had known sooner, have found joy and peace and meaning in life under the ordered rule and self-forgetting devotion of a sisterhood? And what about men, young or older? The majority of the mature, both men and women, have already taken on responsibilities that they cannot now lay down, but the young have not. And even among the mature, there is a minority who are pretty free, or could be. All they need is to be given a little hint and a little encouragement. And if it entails their sacrifice of money, job, prospects—why not?

The Benedictines of course are not the only Order at work in our Church. With gratitude to God we ought to honor them all, and we do. But an outsider can consider their various Rules and emphasis. And thus considering, and using my precious "private judgment," I let others speak of others, while I speak of the Benedictines. But I speak quite without their authority or even their knowledge that I am writing this.

War nowadays has a bad effect on most of us, for its emphasis is on the material, on steel and food, on explosives and taxes; with an occasional perfunctory allusion to "Divine Providence." And we all tend easily to fall in with this attitude, for, so far as it goes, it is all quite true. We just have to fight, to expend, to die, to go all out for victory; for our defeat would be a protracted tragedy not only for ourselves, but for our enemies, too. But the fact is that we are being driven, by nearly every word we hear or read, to the conclusion that on our material resources, our food and steel, does the outcome depend; for of course, "God is on our side," if that matters.

But the war has one good effect. It has stirred quite a number of people out of their mental lethargy. Just as taxes, when they pinch, arouse the citizen at last to wonder By Whom and For What is my money being taken and spent, with the result, perhaps, of a better and wiser government; so the taking of our men (and women), and the expending of them, is awakening some at least to a questioning of ultimate ends—What, after all, is our life, and for what? Is the war in fact only a fight in the jungle, of slightly superior beasts, but beasts nonetheless?

The Orders are man's definite and flat "No" to that. We seculars have to temporize, we have to live "not out of the world, but kept from the evil" as thoroughly as may be. But the monks put first and keep first God, and the praise of God; not politics but adoration; not economics but reparation; not appearances but reality. It strengthens and supports us outsiders to remember, as we consider our own failures in witness and faith, that *there* are men who have gone all out for God.

GUARDIAN ANGELS

OFTEN, often, on the abyss of choices
We've heard the music of angelic voices,
The sudden sound of the arriving wings
To cherish and protect; all evil things
Shut out, the path made plain, and every duty
Shining with its other facet, beauty;
Warm wings (color of the Mystic Rose
Unfading in perfection) that enclose
All tempted ones in unremitting care,
Sublimely bending to our alien air.
O Angels, Angels, terrible and sweet,
Who tread the stars with heaven-accustomed feet,
Your love down-streaming on our dusty day
Lightens the dimness of our tragic day!

VIRGINIA E. HUNTINGTON.

History With a Moral

IN the year 1792 a new country had just been born in the western hemisphere. New ideas were in the air. A venturesome spirit prevailed. A long war had been successfully concluded and a new kind of government had been launched for the United States of America. It was a time for bold and vigorous experiment.

Thus it came about that a scheme was conceived whereby the Presbyterian and Congregational Churches might join forces and bring their united powers to bear upon the formative years of a new national life. The "Plan of Union" was first broached in the year 1792 and was under discussion for the next nine years. In the year 1801 it was put into operation by a series of agreements between the General Assembly of the Presbyterian Church and the Congregational associations of Connecticut and other states. "Under its terms Congregational ministers might serve Presbyterian churches and Presbyterian ministers might serve Congregational churches. Jurisdiction could be exercised by Presbytery or by Council. Churches whose membership was part Presbyterian and part Congregational could be governed either by a session or by prudential committee. Such churches could be represented in Presbytery, Synod, or General Assembly either by elders or by committeemen." (See Andrew C. Zenos *Presbyterianism in America,* p. 73.)

There are curious similarities between the provisions of this Plan and those of the Concordat with the Presbyterians which was presented to our General Convention at Kansas City in 1940. The prevailing opinion seemed to be that the Concordat would not work and it was set aside in favor of other possibilities. The Plan of Union, however, was given a thorough trial. It continued to operate until the year 1837. To quote Dr. Zenos again: "The Plan was worked for over 30 years; but it proved unsatisfactory to the Congregationalists because Presbyterianism on account of its more coherent organization gained more rapidly. On the Presbyterian side the complaint was made that through the Congregational door, men found entrance into the Presbyterian ministry who were doctrinally lax or unsound." The storm of discontent finally broke loose in the General Assembly of 1837 when the Plan of Union was repudiated, interdenominational societies were abolished, and four Synods were excluded from the fellowship. The result was that the Presbyterian Church was split nearly in half—100,000 of its 220,000 members seceded and formed a General Assembly of their own. They were known as the "New School" while those who continued with the original General Assembly were known as the "Old School." The schism persisted for a generation. It was finally healed in 1869 when the two Schools came together again but the Plan of Union was never revived.

ALL of that was 100 hundred years ago. What has it to do with us today? Times have changed, conditions are different, we live in another age. That is unquestionably true. Nevertheless there are interesting parallels. Those who are advocating immediate steps toward the union of the Episcopal and Presbyterian Churches today are disposed to plead the urgency of the situation, the unprecedented crisis confronting all Christendom and the demand for bold and positive action by Christian forces in the post-war days which will soon be upon us. It was that same spirit which produced the Plan of Union as a hurried, artificial method of meeting an emergency. In 1792 the newly constituted United States was facing a tangle of baffling problems of post-war reconstruction. Conditions were fluid, waiting to be shaped and moulded by strong and steady leadership. The free-thinking, irreligious spirit that emanated from the French revolution was soon to wane and by the turn of the century a great religious revival swept the country. The first quarter of the nineteenth century brought a swarm of seekers knocking at the doors of Christian Churches. Moreover the great migration westward was getting under way and the question of following the retreating frontier was a missionary challenge fit to test the resourcefulness of the strongest Christian leadership. The Plan of Union was still new when in 1812 another war came on to be followed by another period of post-war reconstruction. It was indeed a time of crisis. The feeling of urgency was not fictitious. Not only had a new country been founded but a new civilization was in the making. The industrial era, the machine age, was to remodel the world in the 19th century more thoroughly than any century in all history had ever influenced the destinies of mankind. The very magnitude of the prospect should have sobered the minds of those who were concerned with the building of solid spiritual foundations. Instead, these two groups were rushed into an ill-conceived experiment because they thought they had to get something done in a hurry. The venture proved to be a failure productive of disruption rather than of unity.

There should be a restraining moral in this story for us who are exploring paths toward Christian unity today. Manufactured plans of action for which approval is demanded in order to "get something done" should be scrutinized with

Today's Gospel

Fifth Sunday after Easter

"I HAVE overcome the world." As if He said "Do not be utterly cast down, though I question the strength of your faith. I know all that will come, and so I have spoken about My departure, your grief, My return in and through the Comforter, the love of the Father to you because ye have loved Me. All this I have spoken that in Me ye might have a secret peace wherewith to meet the persecution of the world. I have not been carried away for one instant by its applause. I have not been moved from My path ever so little by its opposition. Be of good cheer, for the Spirit within Me which has overcome the world shall be in you. I Myself will be in you, and so "Greater is He that is in you than he that is in the world." As we make our Communion let us pray for the spirit that shall make us able to overcome the world.

(Taken from Sadler on St. John).

critical attention. The argument that the Episcopal Church has talked so much about Church unity that it is somehow obligated to adopt any scheme offered to it under that label is a spurious argument. It would be better to pass up 20 schemes than to embrace one which has already been provocative of violent controversy in both the Episcopal and the Presbyterian Churches. No—we have little fear of a schism in the Episcopal Church. But we are not so sure about the Presbyterian Church. The fate of the Plan of Union does have a modern moral. That the Presbyterian Church is more susceptible to fracture has been evidenced by the defection of a group of Presbyterians within the last decade over a much less serious issue than that involved in the "Basic Principles" document which is causing so many qualms of conscience among us today. We quote our Lord's prayer "that they all may be one." But who will dare to say that any man-made scheme is the necessary answer to that prayer? We cannot drive Christ with our own ideas. We can be led by Him if we have the patience and humility.

Less Bread, More Taxes

AS IF to show that John L. Lewis has no monopoly on the rugged individualism which comes perilously close to treason in time of war, a number of Midwestern retail grocers are going on a canned-goods "strike." Because, they assert, the current price ceilings are set too low for them to make a profit, these grocers are removing the canned goods from their shelves and refusing to sell them.

The next step will be an effort to mollify the workers who complain of higher food costs, the grocers who complain of shrinking profit margins, and the farmers who demand high prices, by a federal subsidy of the food sellers as well as the producers. The result will be a further strain on the nation's credit.

The vicious spiral of inflation is gathering momentum. Neither the treasury nor the Congress has yet had the courage to propose a realistic tax program, which is the only thing in the world that could really check it.

The economics of the matter, shorn of complications aimed at making the public feel prosperous, is basically simple. The majority of the national productive plant is being used to produce war goods. Only a minority is still used to produce civilian goods. Therefore, no matter how much more money people are making, everybody must receive a cut in his standard of living. More than half of the national income must either be siphoned off by taxation, or remain to force up prices, encourage black markets, and generally make inflation inevitable. Since the money is not coming into the treasury as it must if the government is to pay for what it buys, the government is forced to tricks of financial legerdemain to get the necessary funds.

The voluntary purchase of war bonds, while an absolute necessity to prevent an immediate and disastrous inflation, cannot provide more than a partial solution of the problem.

What is needed is a program of drastic taxation, based on ability to pay, which will truly represent the proportion of the national income being spent on war goods and on civilian goods. Neither the grocer, nor the coal miner, nor the farmer should expect to live on a higher scale during war time than in time of peace. Nor should anyone else. *The goods necessary for such a scale of living are not being produced.*

Price-fixing, wage-fixing, and rationing, patched up with economically unsound subsidies, cannot possibly solve the problem. Each group hit by a particular enactment of this type is certain to resent it, and try to push off the high cost of fighting the war onto somebody else. The only solution is a combination of taxes and forced savings which will (1) make it possible for the government to pay most of the costs of the war out of current income; (2) make it impossible for anyone to buy more than his fair share of the limited amount of civilian goods still being produced.

Is there a politician in the nation who will dare to propose such a program? He might be surprised to find how many Americans would understand the necessity for it.

Clergy in Secular Work

SHOULD the clergy take up unclerical occupations during this time of crisis? Every now and then we hear of a priest who has done so, since the subject is generally considered to be good copy, especially for news photo services. Sometimes the work taken up is in defense factories; sometimes it is in the armed forces (we are not, of course, referring to the chaplaincy, which is as essential a priestly work as any that can be found). Sometimes it is on a part-time basis, although it is difficult to imagine a city so heavily staffed with clergy that some of them have spare time.

In this connection, a quotation from the *Encyclopedia Britannica* article on the Church of England is significant:

"The Black Death disorganized the Church by thinning the ranks of the clergy, who did their duty manfully during the plague. Large though insufficient numbers were instituted to benefices and unfit persons received holy orders. The value of livings decreased and many lay vacant. Some incumbents deserted their parishes to take stipendiary work in towns or secular employment, and unbeneficed clergy demanded higher stipends. Greediness infected the Church in common with society at large."

Every time a priest turns his back on the work he was called by God to do, he helps to aggravate an ever-increasing clergy shortage. The shortage, in turn, puts pressure on bishops and standing committees to accept candidates who in peacetime would be rejected. The situation is not yet by any means as serious as it was during the time of the Black Death. Nevertheless, it is our conviction that a priest should turn away from priestly work only after prolonged and prayerful thought, in the full realization that he is aggravating an already dangerous situation in the life of the Church.

The government has shown its recognition of the danger The decision therefore rests upon the consciences of the clergy themselves.

Afterthoughts

A sample Lenten service bulletin sent out by a religious firm included this interesting quotation from St. Matthew 24: "There shall be famines and pestilences. . . . And many false profits shall rise, and deceive many. . . ." The firm states: "This sheet can be furnished printed either with the copy above or blank." It's hard to make a choice.

Imitation

Look for what is good and strong and try to imitate it.

—*Ruskin.*

PENNSYLVANIA

Convention

The diocese of Pennsylvania at its 159th annual convention, meeting in Philadelphia on May 3d, went on record as favoring the continuation of the Commission on Approaches to Unity, but defeated a resolution favoring "Basic Principles" as a basis for continued negotiation for unity with the Presbyterians.

Bishop Hart in speaking of the missionary pledge of the diocese paid high tribute to those parishes which reduced their local expenditures in order to be able to pay or overpay their missionary quota.

Also passed was a resolution memorializing General Convention to urge upon the President and Congress the great desire of the Protestant Episcopal Church that the United States shall assume its full share of responsibility for the plans that may be decided upon by the United Nations.

ELECTIONS: Standing committee, Rev. Messrs. N. B. Groton, F. Joiner, C. E. Snowden, S. R. West; Messrs. W. P. Barbs, W. H. DuBarry, S. Ervin, S. F. Houston, W. W. Montgomery, jr. Executive council, Rev. Messrs. F. W. Blatz, E. H. Carhart, E. C. Earp, T. L. Gossling, L. C. Lewis, S. R. West; Messrs. E. B. Clay, G. M. Dallas, P. H. Granger, R. J. McCarthy, R. A. Morgan, C. R. Woodruff. Deputies to General Convention, Rev. Messrs. C. E. Eder, J. M. Niblo, E. F. Salmon, C. E. Snowden; Messrs. O. Coates, S. Ervin, S. F. Houston, R. A. Morgan. Alternates, Rev. Messrs. N. H. Caley, E. H. Carhart, P. R. Stochman, S. V. Wilcox; Messrs. C. C. Morris, L. B. Runk, E. B. Clay, C. R. Woodruff.

LONG ISLAND

Convention

On May 18th, the 76th annual convention of Long Island was opened with the celebration of the Holy Communion, Bishop DeWolfe being the celebrant, assisted by Bishop Larned, Suffragan, and Dean Robertshaw of the Cathedral of the Incarnation. Four hundred clergy and lay delegates attended. Bishop Stires, retired Bishop of Long Island was presented, and in his greeting to the convention spoke of the amazing accomplishments during the year passed, in the face of so many and difficult problems. In his quick and humorous way he added "I am fully retired and therefore I am not one of the Bishop's problems."

The Rev. George Parsons was elected as assistant Secretary of the Convention to assist Secretary John Fitzgerald, after a vote of appreciation had been given to the Rev. John Gerstenberger who had served as assistant for 25 consecutive years.

Two new parishes were voted admission to the Convention, Grace Church, Corona, and St. Andrew's, Williston Park.

Chaplain Sowers of Long Island, now stationed in Florida and recently advanced to the rank of Major, addressed the Convention on the work of the Brotherhood of St. Andrew in the armed forces.

Several changes were made in the canons, and resolutions adopted affecting the missionary program of the diocese. These changes give the Bishop power of nomination of the acting archdeacons, with ratification by the archdeaconries; the salary of the Suffragan Bishop to be made a part of the diocesan assessment and not to come out of missionary quotas; offerings known as "specials" are not to be made a part of the quota. These changes are all to become effective in 1944.

General Convention is being asked by the diocese in a resolution to request its Marriage Commission to continue its labors until a satisfactory canon on marriage can be drafted.

The warmest and most lengthy debate of the convention occurred on the following resolution, which was defeated by a roll-call vote by orders: "The Diocese of Long Island, assembled in Convention on May 18th, 1943, does hereby express its commendation of the work of the Joint Commission on Approaches to Unity as set forth in the pamphlet 'Basic Principles,' and urges that the Commission be continued to proceed with their studies and plans until the proposed union between the Presbyterian Church and our Church may be accomplished." Notice that this resolution was to be presented was mailed in advance to all the delegates, and signed by 30 of the clergy.

Bishop DeWolfe declared himself opposed to union at present because, he said, the clergy and laity were uncertain as to what "Basic Principles" meant. Bishop Larned, according to the New York *Times*, declared in favor of the resolution.

ELECTIONS: Standing Committee, Rev. H. S. Wood, Hon. E. A. Richards. Diocesan council, Rev. Messrs. K. Castellanos, A. R. McKechnie, G. T. Gruman; Messrs. A. Atha, H. R. Peck, C. R. Dayton. Deputies to General Convention, Rev. Messrs. W. R. Watson, H. S. Olafson, H. S. Wood, A. Cummings; Hon. E. A. Richards, Dr. R. F. Barnes, Messrs. J. A. Dykman, F. Gulden.

CHICAGO

Clergymen Issue Statement on Unity

Eight clergymen of the diocese of Chicago have issued a statement advocating union with the Presbyterian Church. Those signing the document were the following: The Rev. Messrs. Floyd E. Bernhard, Duncan H. Browne, E. Ashley Gerhard, Roy B. Grobb, Christoph Keller, Herbert W. Prince, Dudley Scott Stark, Irwin St. John Tucker.

Part of the statement follows: "Two proposals contained in the Basic Principles seem particularly to be resented by those who stand in opposition. With respect to both, we believe they are wrong. They say that the Episcopal Church is asked to deny and to repudiate the apostolic laying on of hands in confirmation. Article 8 of the Basic Principles states specifically, 'Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of Church membership undertaken at baptism, and are admitted to the Holy Communion. Confirmation as a representative rite of the whole Church, shall be administered by a bishop or by an authorized presbyter'—one of the best definitions of that rite we have ever seen. Our opponents say that the proposals involve the abolition of the office of deacon. Article 4 of the Basic Principles states that, 'the ordaining of presbyters or priests and the making of deacons or licentiates shall be by bishops and presbyters.' Again, how is it possible that any one can say that means the abolition of the diaconate?

"We do not here attempt to express in every detail our adherence to the proposals of the commission. We do say, however, that those who now reject the proposals, as incorporated in the Basic Principles, lay themselves open to the charge of lack of zeal with respect to their desire for the unity of the Church. For these many years the Episcopal Church has been foremost in efforts toward unity. It is disheartening and humiliating that every time specific action is proposed there are those within the Church who resist and repudiate what is suggested. We believe the time has come when we should either act in spite of the opposition or else stop proclaiming our desire for unity."

Youth Counselors of 5th Province Discuss Rule of Life

Youth counselors from the 13 dioceses of the Fifth Province met May 12th at St. Luke's Church, Evanston, Ill., to discuss the effective use of The Rule of Life by the young people of the diocese.

The Rev. H. Bonnell Spencer, OHC, and the Rev. Curtis Junker, members of the National Youth Commission, led the all day discussion.

The Rev. Gordon E. Brant, rector of the Church of the Advent, Chicago, is chairman of the Youth Commission of the Fifth Province.

"Our goal is to arouse the interest of the more than 8,000 young people between 14 and 25 in the diocese, not only in signing but also in following The Rule of Life, says Fr. Brant.

"Their enlistment as followers of the Rule would mean the sustained interest of our young people after confirmation. It would retain for the Church the added energy and enthusiasm of our youth."

WEST VIRGINIA

66th Annual Council

In Trinity Church, Parkersburg, W. Va., on May 11th and 12th, celebrating its centennial anniversary, Bishop Strider set the keynote of the 66th annual council as The Church Goes Forward. At a meeting trimmed to the bare essentials, he stated in his annual address, "I would therefore impress upon you all that the holding of this council is an additional expression of our conviction that the activities of the Church are essential and must go on, no matter what happens. There is a moral as well as a military and naval victory to be won, and in this gigantic battle the duties

of the Church must be supported with every resource at our command."

The petition of Holy Trinity Church, Logan, W. Va., for admission to parish status was accepted. Established just 20 years ago, the mission has been self-supporting for the past 10 years and its admission was evidence of its progress.

A change in the constitution of the diocese was made to grant a seat and vote to clergy now serving as chaplains in the council. The Rev. O. V. T. Chamberlain, chaplain in the air corps, addressed council on the work of the chaplain.

In an effort to curtail meetings and travel, the Woman's Auxiliary met at the same time in annual meeting. Mrs. Roger Kingsland, member of the national executive board, reported on the total program of the Auxiliary as planned for the future. She stated that an overwhelming vote throughout the country was for the retention of the present name, Woman's Auxiliary.

At adjournment of council the Rev. E. Felix Kloman led a conference on Forward in Service for the clergy, laymen, and laywomen, approximately 200 attending. This is the first time in West Virginia that all three groups have attended a conference together.

ELECTIONS: Executive board, Rev. Messrs. J. W. Hobson, C. C. Tarplee; Messrs. B. J. Schafer, R. P. Holland. Deputies to General Convention, Rev. Messrs. J. W. Hobson, S. R. Tyler, H. G. Gox, H. S. Longley; Messrs. R. L. Archer, B. R. Bias, R. L. Boyd, R. P. Holland. Woman's Auxiliary: Triennial, Mesdames T. G. Kyle, A. L. Wellford, P. Micou, R. E. L. Strider, L. A. Osborn. Mrs. T. G. Kyle, president; Mrs. W. Brewer, recording secretary; Mrs. D. Caldwell, treasurer.

IOWA

91st Convention

Bishop Longley of Iowa and the delegates to the 91st annual convention of the diocese were of one mind in their reactions to proposals of unity with the Presbyterian Church at the present time.

Bishop Longley, in his annual address to the convention, declared: "I believe there is no body of Christians which deplores the divisions among Christian people more than the Anglican communion. Yet organic union cannot be brought about at the cost of sacrificing the faith once delivered to the saints by the revelation of God through His Son Jesus Christ. I am convinced that the so-called 'Basic Principles' before they are accepted by this Church, should be carefully considered by a body of competent theologians who should analyze them to bring clearly to light any violations of the faith and doctrine of the Catholic religion. We are told that the two great sacraments are accepted, and the historic episcopate, but does the Presbyterian body accept these sacraments and administer them with the intention of doing all which the Catholic Church has held through the centuries, and which we believe is clearly set forth in the Prayer Book?

"Much has been said about accepting the historic episcopate, but that acceptance does not imply any question of doctrine. It has been said the Lambeth Conference has not set forth an opinion on this question as to doctrine. But I submit that the report of the conference with the Holy Orthodox Church very clearly set forth a doctrinal statement which was accepted by Lambeth. Questions of faith and order are thrown amidst the mists of doubt and uncertainty. Either the faith is a holy mystery revealed by God or else at no moment it can be set aside for utilitarian purposes. A house divided against itself will fall, and I am convinced that the adoption of this report would split this Church wide open, and also the same would happen to the Presbyterian body, and instead of unity we would have greater schism. I am not advocating the discontinuance of [illegible] by our Commission on Unity but I am convinced we are not yet ready to take affirmative action on the 'Basic Principles' until many questions are answered by the members of both bodies.

BISHOP BEAL: He presented the work of the Church in the Panama Canal Zone at the Delaware Convention.

RESOLUTION

When in the course of the convention proceedings there appeared the following resolution, the delegates adopted it unanimously:

"Whereas the diocese of Iowa, at its 90th annual convention, adopted a resolution rejecting the proposed Agreement for Joint Ordination with the Presbyterian Church;

"And whereas, during the past year further proposals pointing toward organic union with the Presbyterian Church have caused widespread concern lest their meaning be construed in such a way as to invalidate the historic witness of the Anglican communion:

"Be it resolved, that this 91st annual convention of the diocese of Iowa reaffirm the action taken by the 90th convention; and

"Be it further resolved, that it is the judgment of this diocese that no further action should be taken on these proposals until such time as their implications are clearly and unequivocally stated and after due consideration has been given to all the factors involved."

The convention took place in St. John's Church, Ames, Iowa, with the Rev. Dr. LeRoy S. Burroughs, rector of the parish in charge of arrangements.

Bishop Brinker of Nebraska addressed the convention at the annual banquet.

The Rev. Dr. Arthur M. Sherman of New York City addressed the Auxiliary convention and also led a clergy conference on Forward in Service immediately after the close of the annual convention.

For the first time, so far as is known, the convention elected on the first ballot the deputies to the General Convention.

ELECTIONS: Rev. Messrs. L. S. Burroughs, [illegible]

DELAWARE

Bishop Beal Visits Convention

The diocese of Delaware conducted its convention in two sessions on May 11th, after a short service, the evening session when the Bishop gave his annual address and Bishop Beal of Panama presented the work of the Church in the ministry of the Panama Canal. The convention re-elected [illegible] in office the [illegible] and diocesan committee members.

Meeting at the same time was the annual session of the Woman's Auxiliary.

ELECTIONS: Standing committee, Rev. Messrs. [illegible]

EASTON

Convention Favors Continuing Unity Negotiations

At the 75th annual convention of the diocese of Easton, held in Trinity Cathedral, Easton, Md., on May 4th and 5th, a resolution was adopted favoring the continuance of negotiations looking to union with Presbyterians.

ELECTIONS: Standing committee, Rev. Messrs. C. L. Atwater, [illegible]; Executive council, Rev. Messrs. W. C. Eastburn, C. L. Atwater, [illegible] R. Hardin, J. W. Albinson, D. D. Law; Messrs. W. Kirwin, L. Claude Bailey, Mrs. P. K. W[illegible]. Deputies to General Convention, Rev. Messrs. W. C. Eastburn, C. L. Atwater, [illegible] Hardin, J. W. Albinson; Messrs. R. [illegible], W. L. [illegible], Hon. D. G. Rue, L. C. Bailey. Alternates, Rev. Messrs. T. Donaldson, R. P. [illegible], J. White; Messrs. G. Watson, [illegible], J. McWillis.

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DIOCESAN

SPOKANE

51st Convocation

"If, when we talk about the preservation of the American way of life we mean continuing on the downward course of which the degradations are in appalling evidence all about us, then the war, and even the victory, can but accelerate us to a doom far worse than a military defeat could be. But if the term means the Christian way of life, then the end of the war will but make clear to men of conscience and vision the very inner nature of the causes of this conflict which never can be resolved by recourse to worldly armament. For the alternative to Hitlerism is not what we call democracy, but the Kingdom of God; and the alternative to the Kingdom of God is not paganism but anarchy." With these stirring words Bishop Cross opened the 51st convocation of the district of Spokane, meeting on May 16th at St. Michael's Church, Yakima, Wash.

In his address Bishop Cross paid tribute to his predecessor, the late Bishop Page, and announced that for the first time in several years every congregation in the district had paid in full its pledge to the Church's program.

A comprehensive revision of the constitution and canons of the district was proposed by a commission appointed for that purpose by the last convocation, and was adopted in its entirety. Among the new canons are those establishing a diocesan endowment fund, a commission for college work, a house of young churchman and a youth council, and a canon for the restriction of debt. The executive council was reorganized, and its functions were more clearly defined.

The application of Emmanuel Church, Kellogg, Idaho, for restoration to full parochial status was approved. Once a parish, this mining-town congregation had fallen on evil days, and had for many years functioned as a mission. During the past year, under the Rev. Thomas Scott, rector, it has again attained self-support, and is making rapid growth.

ELECTIONS: Deputies to General Convention, Very Rev. C. E. McAllister, Rev. G. F. Jewett; alternates, Rev. Messrs. E. W. Pigion, J. D. Bronson. Delegates to Synod, Rev. Messrs. A. B. Potter, C. E. McAllister, R. L. Baxter; alternates, Rev. Messrs. W. B. Carns, A. L. Vall-Spinosa, K. G. Markgraf. Executive council, Rev. Messrs. C. E. McAllister and R. L. Baxter, D. Knapp, J. C. Kaynor.

MASSACHUSETTS

One Joy Street Helps Australian Chaplain

One of the chaplains with the Royal Australian Air Force, Chaplain V. W. Deakin of Melbourne, called at the Diocesan House, having heard the words "One Joy Street" at Guadalcanal, given as a prescription if trouble should arise. Trouble did arise as he and his men passed through Massachusetts; he became separated from his equipment and stopped to inquire where he might purchase a chalice and paten, for he had some thousand men

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to whom to minister. The Army and Navy Commission was able to supply a chalice and paten such as are given to our own chaplains, and also a full set of altar linens. Chaplain Deakin was surprised and overcome; for the Australian chaplains had had to buy their own outfits before they were commissioned and he never expected a gift like this. Miss Mary Chester Buchan, diocesan Altar Guild director, who works with the Army and Navy Commission as the head of the group attending to this detail of its work, said it is the unexpected encounters like this and the ability to bestow appreciated largess that adds to the joy of the work.

KANSAS

Convention Approves Marriage Canons

At the annual diocesan convention in Emporia, Kans., held on May 3d, members of the convention unanimously adopted the following resolution: "Resolved, That this convention approves in principle the proposed Marriage Canons A and B and that a vote of thanks be given the Commission on Holy Matrimony of the General Convention for the work the members have already done on this important problem."

A lively discussion took place on "Basic Principles." Members of the convention asked the Bishop of the diocese, who is a member of the Commission on Unity, direct questions in regard to certain points in "Basic Principles." The Bishop gave a very helpful address on the subject and the members of the convention were very sympathetic and attentive.

The annual summer conference of Episcopal youth in the diocese of Kansas will be held in Wolfe Hall (diocesan headquarters) and Guild Hall of Grace Cathedral, May 30th to June 4th. The director of the conference is the Rev. Charles F. Rehkopf.

ELECTIONS: Deputies to General Convention, Rev. Messrs. W. P. Barnds, J. W. Day, C. R. Davies, H. C. Attwater; Dr. H. N. Glover, Dr. H. W. Horne, Dr. C. E. Vestle, M. P. Fuller. Alternates, Rev. Messrs. S. E. West, C. F. Rehkopf, J. R. Chisholm, C. W. Nau; Messrs. W. M. Price, G. T. Berry, W. M. Beall, Dr. J. R. Pritchard. Standing committee, Rev. Messrs. J. W. Day, C. W. Nau, S. E. West, W. P. Barnds; Messrs. H. B. Mize, W. M. Beall, Drs. H. W. Horne, H. N. Glover. Delegates to Woman's Auxiliary Triennial: Mesdames W. E. Stone, J. Stutz, C. A. Gaffney, R. Lindsey, Miss Beth Webb. Alternates, Mesdames, W. P. Barnds, L. White, O. L. Hankins, James Pool.

NEVADA

Convocation

The 35th annual convocation of the district of Nevada, held in Ely, May 2d and 3d, was one of the best attended in many years, in spite of wartime problems. The outlook for the Church in Nevada was regarded as most promising. Special attention was given in Bishop Lewis' address and by the convocation to the problems and opportunities presented by the war, particularly in administering to the armed forces and defense workers. The importance of rural work was noted by the reëstablishment of the rural church school by mail and by the connection between the rural church and St. Stephen's Chapel at the University of Nevada.

ELECTIONS: Council of advice, Rev. Messrs. A. S. Kean, G. Sibbald, F. W. Weida; Messrs. K. Gallagher, E. H. Green, A. G. McBride. Deputies to General Convention, Rev. G. Sibbald; A. G. McBride. Alternates, Rev. T. H. Kerstetter; T. O. Bath. Delegates to provincial synod, Rev. Messrs. J. N. Brockmann, G. Sibbald, A. S. Kean. Alternates, Rev. Messrs. W. T. Holt, jr., B. S. Daugherty, G. O. Schultz; Messrs. T. O. Bath, M. D. Anderson, R. Bowers. Executive council, Rev. Messrs. G. Sibbald, T. H. Kerstetter, A. S. Kean; Messrs. F. Steiner, M. D. Anderson, O. Bryan.

MAINE

"Basic Principles" Not Satisfactory to Convention

Unanimously the diocesan convention at Portland on May 19th adopted the following resolution: "Whereas, 46 bishops of the Church including our own diocesan, have made public a signed statement to the effect that the instrument known as 'The Basic Principles' is not a satisfactory statement of their and our desire for unity of Christian groups and have requested that General Convention subject the report of the Commission on Approaches to Unity to further scrutiny; therefore, be it resolved, that this convention heartily concurs with the action of its bishop in this matter."

The convention also voted approval of another resolution seeking the inclusion of Christian leaders in commissions for reconstruction of countries after the war.

A diocesan campaign was launched for a memorial to the late Bishop Benjamin Brewster, to consist of a bishop's chair with its two chaplains' seats, harmonizing with the reredos of the cathedral, at a cost of $3,000. The committee includes the Hon. Sidney St. F. Thaxter, chairman; the Rev. Canon Charles E. Whipple, treasurer; the Rev. John A. Furrer; the Very Rev. Powel M. Dawley; Robert H. Gardiner, Dr. Kenneth C. M. Sills, Mrs. Charles F. Flagg, and Mrs. William E. Patterson.

Before the convention a two-days' conference of rural clergy decided upon a group hospitalization plan to be available to clergy and laypeople.

Mrs. Frank E. Southard of Augusta was reëlected president of Maine branch of the Woman's Auxiliary. Mrs. Genie Daly, secretary of rural work, reported on teacher-training for rural school communities, health clinics, ministry to the sick, and summer vacation schools. Added to the Home Church by mail is a growing home prayer honor roll. Miss Mary C. Buchan of Wellesley Hills, Mass., reported on the provincial and United Thank offering. The Rev. C. Avery Mason, administrative secretary from New York, addressed the meeting and the convention on the ten-year plan of Forward in Service.

Noting the change "in the tone and culture of our civilization before our eyes," Bishop Loring in his annual address declared, "This is the hour to preach

SPECIAL INTENTIONS

What are **they?** They are, so described in the old traditional treminology of The Church, those prayers before each of our Eucharists, wherein or whereby we ask of Our Lord some very special favor for, or intention toward, someone other than us or ours, before we ask anything for ourselves. This brings us, naturally, to the whole question of our preparedness for our communions—our special intention being only one very small part of them.

Our Church teaches us that we have no right to come to our communions without a thorough self-examination (see last paragraph, page 293, Prayer Book), and The Episcopalian who can prepare himself thoroughly without either the use of The Confessional, or in the intervening periods the use of a devotional manual, is—well—let's call him a "super-Episcopalian." We never expect to arrive at that sublime(?) height. Yet we literally know of dozens of Episcopalians who never have had a devotional manual, won't even look into one when it's around (and never, never, **never** pick one up from the tract table, for that denotes ignorance), and come illy prepared to their communions—and then wonder why everybody else but themselves reaches such spiritual heights.

If we could break down even 1% of that silent, dogged, stubborn determination on the part of hundreds and hundreds of Episcopalians, who through one tragedy or another failed to learn in their earlier church life what they should have learned—**not** to let on to anyone all that they do not know about The Church and what it has for them, we would devote a large part of both our business and personal time toward the effort. Ignorance is always pitiful, but a studied determination to hide one's ignorance where Our Lord and His Church are concerned is not only pitiful, but sad and tragic. For not only do they **not** hide it (it's oh, so obvious), but they shut themselves off from so much that would bring them nearer to their Lord.

Would you like us to send to you a list of the available manuals for the possible use of yourself, your family or your friends? Just think—a mere penny postcard to us may be the means of bringing Our Lord in more of His fullness to you and yours, or to those whom you would lead God-ward!

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and teach and practice more and not less of the faith we have received. Hereditary Christianity is as impossible as the phrase is loathsome—Christianity cannot keep the flag flying—it must carry it forward. In keeping with the call of the hour, the diocese has both strengthened its existing agencies and formed new departments."

ELECTIONS: Diocesan council, Rev. Messrs. C. E. Whipple and P. M. Dawley; Messrs. J. C. Arnold and R. Crocker; trustee of diocesan fund, H. W. Brink; standing committee, Rev. Messrs. C. M. Tubbs, J. A. Furrer, W. E. Berger; Judge S. St. F. Thaxter, Dr. K. C. M. Sills, Hon. C. B. Clarke. Deputies to General Convention, Rev. Messrs. P. M. Dawley, C. E. Whipple, T. G. Akeley, C. A. Clough; Dr. C. M. Sills, Messrs. R. H. Gardiner, J. C. Arnold, F. C. Scribner. Alternates, Rev. Messrs. V. M. Regan, R. S. Hubbard, W. E. Berger, P. G. Cotton, Dr. C. F. Lincoln, Judge S. St.F. Thaxter, Judge Robert DeWolfe, Mr. R. Crocker.

MILWAUKEE

H. N. Laflin Cited for Work With NCCJ

Herbert N. Laflin, chairman of the Milwaukee Round Table of the National Conference of Christians and Jews, has been awarded a citation by that group for his activities in promoting goodwill among people of all creeds and races. Mr. Laflin is a Milwaukee deputy to the next General Convention. Presentation took place at a meeting in Milwaukee on May 19th, sponsored by the national conference. The award was presented by Judge Charles L. Aarons.

Lieut. Col. Arthur F. Ewert, Presbyterian post chaplain at Camp McCoy, Wis., was also cited.

RHODE ISLAND

Convention Considers Basic Principles

"The present proposal (unity with the Presbyterians) of the Commission has been made in good faith. To dismiss it would cause offense to its proponents, and prejudice to a cause which has its place in the sure purposes of God. On the other hand, to press it for hasty judgment or premature action would be divisive, or probably disastrous in effect. More exact statement and study by commissions appointed for the purpose, and more general knowledge of the subject by its membership, clerical and lay, of both churches concerned should take place."

With these words Bishop Perry spoke to the 153d annual session of the Rhode Island convention held in St. John's Cathedral, Providence, on May 19th. After a somewhat bitter and prolonged debate, the convention passed the following resolution on the Presbyterian Union. "Resolved that this diocesan convention memorialize General Convention at its next session that the 'Basic Principles' be received as a basis for continued study and negotiation by the Commission for Unity, and that their conclusions be referred to the next session of the Lambeth Conference for its consideration and advice." Bishop Perry in his address also pleaded "that in our pulpits for at least a year, ethical discussion should give place to instruction and that the preacher's voice should be heard as teacher's."

ELECTIONS: Deputies to General Convention: Rev. Messrs. I. A. Evans, C. H. Horner, J. B. Lyte, A. R. Parshley; Messrs. J. N. Brown, J. G. Henshaw, C. R. Haslam, W. E. Howe. Alternates: Rev. Messrs. N. W. Bryant, C. H. Temple, C. Townsend, A. M. Dunstan; Messrs. A. B. Lisle, N. L. Weller, A. L. Kelley, W. E. Chandler.

COLORADO

Convention Opposes Union With Presbyterians

The Rt. Rev. Irving Peake Johnson, retired Bishop of Colorado and the Rev. William Worthington, rector of St. Paul's Church, Longmont, 40 years ago, were the guests of honor at the 57th annual convention of Colorado, which was held at St. John's Cathedral, Denver, on May 9th and 10th.

Bishop Ingley in his address stressed the task confronting the Christian Church today.

The following resolution was passed: "It is the recommendation of this convention to its delegates to the General Convention that they vote against 'Basic Principles' and possible union at this time.

ELECTIONS: Board of trustees, Rev. Messrs. E. D. Richards, H. Watts; Messrs. L. C. Martin, R. E. Ruder, Dr. A. B. Blanchard. Standing committee, Rev. Messrs. J. L. McLane, C. D. Evans, H. M. Walters. Deputies to General Convention, Rev. Messrs. N. L. Carroll, J. W. F. Carman, J. L. McLane, P. Roberts; Messrs. C. A. Johnson, J. H. Pershing, W. W. Grant, H. McLean. Woman's Auxiliary: Vice-presidents, Mesdames C. L. Hubbard, G. Meston; delegates to Triennial, Mesdames N. Carroll, M. Keegan, A. Fisher, J. W. F. Carman, A. M. Lukens. Alternates, Mesdames C. C. Moore, M. Holt, P. K. Yonge.

EASTERN OREGON

Convocation

The 33d annual convocation of the missionary district of Eastern Oregon held at Baker, Ore., May 7th to 9th was attended by a large number of delegates who, by doubling up in cars, came from all parts of Eastern Oregon, thus overcoming the traveling restrictions imposed by gasoline rationing.

The convocation this year was unique in that it commemorated the 20th anniversary of Bishop Remington as Bishop of the district and the 25th of his consecration. As an expression of the esteem and affection in which the Bishop and Mrs. Remington are held, and in tribute to their long years of devoted ministry, Dr. T. M. Barber announced that the "anniversary" appeal throughout the district to raise $2,500 to augment the Bishop and Florence Remington Endowment had met with a generous response and the objective attained. In addition a further sum of approximately $500 had been contributed towards the building of new cabins at the Ascension Summer School site. The Endowment which is held in trust by responsi-

ble laymen has been established to provide a capital sum from which the interest will help pay salaries for additional workers in the field.

Convocation endorsed the following resolution with respect to the subject of union with the Presbyterian Church:

"Resolved that this convocation memoralize General Convention: 1. To receive the report of the Commission as a basis for continued negotiations.

"2. To instruct the commission to confer further with the Presbyterian representatives with a view to elaborating specific objectives so that both Churches can see what is correctly involved in 'Basic Principles.'

"3. Set in motion a program to educate the membership of both Churches in the faith, worship, and government of both Churches and in the need for unity.

"4. Request the advice and counsel of the Lambeth conference on 'Basic Principles.'

Guest speakers at the banquet were Bishop Rhea of Idaho and the Rev. Bert Warren of Walla Walla. Wash. Deaconess Riebe also addressed convocation giving a serious and impressive account of her experiences in China. Bishop Remington in his charge to convocation dealt with many matters relating to the Church today and to the peace. "The chaos of our times" he stated "will never be cleared up until we learn that it is due to inward attitudes rather than outward circumstances. What we expect and pray for is not the millenium, but a framework of international order and a police force which will permit the growth of Christian ideals and influence. Only a redeemed will and a changed heart can set humanity on the right road and God's unfailing purpose through the years has been to make man his partner in building his kingdom."

ELECTIONS: Council of advice, Rev. Messrs. C. A. Kopp, E. Tayler, E. O. Robathan, T. M. Baxter; Messrs. C. Griffin, C. Potter, G. Hartman; executive council, Rev. Messrs. C. A. Kopp, G. Bolster, E. O. Robathan; Messrs. G. Hartman, C. Griffin, Dr. T. M. Barber. Examining chaplains, Rev. Messrs. J. M. B. Gill, G. Bolster, E. Tayler, E. O. .Robathan, T. M. Baxter, C. A. Kopp. Chancellor, Judge C. Sweek. Registrar, Rev. E. O. Robathan. Deputies to General Convention, Rev. G. Potter, Dr. T. M. Barber.

CENTRAL NEW YORK

Bishop Peabody Urges Continued Study of Unity Plan

Continued study of the proposed concordat as a basis for prospective union with the Presbyterian Church was urged by Bishop Peabody of Central New York in his address to the 75th annual convention of the diocese of Central New York, meeting in St. Paul's Church, Syracuse, N. Y., May 11th and 12th.

Three points must be borne in mind, the Bishop stated, in order to understand the status of negotiations between the commissions of the two Churches. He listed them as follows:

"1. These negotiations were initiated by our own Church at the General Convention of 1937, and continued by the direction of that of 1940. An unexpected measure of willingness to accept many elements

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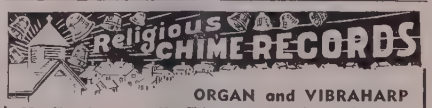

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of our position has been manifested by the Presbyterian commission.

"2. The Joint Commission, though it has worked hard and done some things well, appears at least to have given insufficient study to some of the most critical theological issues.

"3. The will to accomplish the unity of His Church, which Our Lord Himself directed, appears to be widely lacking in the membership of both Churches."

A resolution dealing with the revision of the present marriage canon was tabled and no action taken on this matter. Delegates felt they were insufficiently prepared to act intelligently on the new proposed canon to be considered by the 54th triennial General Convention of the Church in Cleveland in October.

A stirring and powerful sermon was addressed to the convention by the Very Rev. Dr. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, who warned that safety and seeking for security is a disastrous course for the Church in these days.

"Defensive people and defensive churches come upon sad days," declared the convention preacher, citing the French people and the Maginot Line as examples, and pointing out that the Church is entrusted with declaring the greatest offensive beliefs that humanity has known.

ELECTIONS: Standing committee, Rev. Messrs. F. T. Henstridge, C. N. Eddy, B. H. M. Rutledge, D. Patrick. Diocesan council, Rev. Messrs. F. E. Cooper, R. J. Parker; H. N. Ogden. Diocesan Fiscal Corporation, F. W. Barker, president. Deputies to General Convention, Rev. Messrs. F. T. Henstridge, H. E. Sawyer, B. H. M. Rutledge, W. M. Higley; F. W. Barker, Dr. F. W. Moore, Dr. C. J. Longstreet, Hon. F. M. Boyer. Alternates, Rev. Messrs. F. E. Cooper, W. A. Braithwaite, R. J. Parker, H. E. Hubbard; Messrs. C. M. Behm, M. K. Hart, K. P. Miner, W. Thurlow.

EAU CLAIRE

Bishop Wilson Commends Diocese

"The most notable venture of the past diocesan year has been the opening of Hospitality House at Sparta as a Church center for the soldiers at Camp McCoy and their wives," said Bishop Wilson in his message to the 15th council of the diocese of Eau Claire, meeting at Christ Church Cathedral on May 12th. "This has been made possible by an appropriation from the Army and Navy Commission of the Church. Since last December Mrs. Adalin Macauley has been on full time duty in charge of Hospitality House and has developed an excellent plan of action. We are fulfilling a peculiar need in the crowded life of that military community—a need which could scarcely be met by any other agency and which is deeply appreciated by those we are able to serve."

At a joint session of the council and Woman's Auxiliary Mrs. Macauley spoke at length of the work at Hospitality House pointing out that it is used during the day by the soldiers' wives who have no other place than their small rooms in which to spend the time, as well as by the service men in the evening.

A bequest from the will of the late Emil F. Hacker of Arcadia was announced. He left all his possessions to the Bishop to be used at his discretion for the benefit of

the Church and has made the Bishop executor of his estate. This will enable the diocese to maintain its budget in spite of decreased income from investments.

The diocesan Woman's Auxiliary, acting on the request of the national executive board to recommend a new name for their organization to be considered at General Convention passed the following resolution: "Resolved, that we recommend to the National Executive Board the name 'Episcopal Church Women.'"

ELECTIONS: Executive board, W. Jackson; board of trustees, F. Mahan, Deputies to General Convention, Rev. Messrs. R. D. Vinter, V. Hoag, G. L. Hill, L. S. Olsen; Messrs. R. Hutchens, H. Kuhl, G. Van Steenwyk, J. S. Pitts. Alternates, Rev. Messrs. A. R. Heyes, R. E. Ortmayer, W. R. Bennett, M. G. Argeaux; Messrs. G. Baldwin, O. W. Mohle, W. Solheim, M. Price. Woman's Auxiliary delegates to General Convention: Mesdames L. W. Cattanach, F. V. Hoag, H. Kuhl, G. Van Steenwyk, R. Hutchens. Alternates, Mesdames R. Bingham, O. N. Fischer, J. S. Pitts, L. S. Olsen, G. L. Hill.

KENTUCKY

Convention Approves "Basic Principles"

The 115th annual convention of the diocese of Kentucky met in Christ Church Cathedral, Louisville, May 18th. Preceding the convention there was a well attended dinner and program under the auspices of the Department of Christian Education on Christian Family Life, conducted by Dean Haines, the Rev. Dr. Blackburn, the Rev. Mr. Hunter, and Mrs. W. B. Myll.

In procession at the opening service were the clergy of the diocese, various diocesan officers, and the diocesan Woman's Auxiliary Board members.

The convention adopted a resolution reaffirming the declaration of purpose to achieve unity with the Presbyterian Church, approving the "Basic Principles" as a basis for further study and discussion, asking for a recommitment of this matter to the Commission and urging a fuller study of the subject in the diocese during the next three years.

ELECTIONS: Secretary, Rev. W. F. Rennenberg. Standing committee, reelected. Trusteees, A. G. Day, J. B. McFerran, jr. Trustees Bishop Dudley Memorial Fund, Messrs. J. G. Heyburn, J. D. Burge, E. J. Heimerdinger. Executive council, Rev. Messrs. R. C. Board, J. W. Hunter; Messrs. J. G. Wheeler, K. G. Bullitt. Deputies to General Convention, Rev. Messrs. E. L. Haines, C. Fletcher, J. W. Hunter, W. B. Myll; Messrs. A. G. Robinson, P. S. Tuley, E. J. Wells, G. E. Straeffer, sr. Alternates, Rev. Messrs. R. C. Board, W. H. Langley, jr., W. F. Rennenberg, H. S. Musson, jr.; Messrs. S. D. Petter, H. S. Dunning, J. J. Saunders, I. Bunker.

BETHLEHEM

Convention

The 72d annual convention of the diocese of Bethlehem met at Trinity Church, Easton, Pa., May 11th and 12th. At the opening service Bishop Sterrett gave his convention address. Mrs. Samuel Rhoads, president of the diocesan Woman's Auxiliary, presented a report of the Auxiliary for the first time and then introduced Mrs. Harper Sibley. In her address to the convention Mrs. Sibley stated that we of the Church must address ourselves more and more to the spark of the divine, the Kingdom of God, already in the individual, and emphasized the oneness of our world and of God's children in the world. The Rev. John Gass, rector of St. Paul's Church, Troy, N. Y., then presented the program of Forward in Service for the coming year.

A resolution was passed memorializing General Convention to continue present negotiations with the Presbyterian Church in the USA and to consult with Lambeth.

ELECTIONS: Deputies to General Convention, Rev. Messrs. W. K. Russell, R. Foust, H. Diller, R. Brace; Messrs. A. Dart, E. Warren, S. Wood, P. Hutchinson, Alternates, Rev. Messrs. W. P. Thompson, F. MacMillen, M. M. Moore, T. Smythe; Messrs. W. R. Coyle, G. Brook, III, N. H. Hiller, P. A. Sweet. Executive council, Rev. F. Musser. Standing committee, P. Steinmetz.

N. MEXICO, S. W. TEXAS

49th Convocation

The 49th annual convocation of New Mexico and Southwest Texas met at Albuquerque, N. M., in the Cathedral of St. John on May 12th-13th, with the Dean, the Very Rev. Douglas Matthews, as host.

Bishop Stoney in his convocation address stressed the splendid work done in his first year as Bishop despite the fact that there have been seven clergy transferred with the consequent loss of administration. With the single exception of the loss in the Church schools, the past year has been a year of great advance. While the Bishop set a goal of 500 confirmations only 371 were actually confirmed, partly because of the loss of time during his recent illness. He again challenged the clergy to present 500 for 1943 as well as to make the missionary district into a diocese.

The Rev. A. M. Lukens of Fort Collins, Colo., spoke at both the convocation and the closing banquet on Forward in Service and stressed the fact that the district has not only accepted the ideas of the Forward Movement but has within itself every tool needed to make it a success.

ELECTIONS: Chancellor, P. Rodey; council of advice, Rev. W. G. Wright; ecclesiastical court, R. Faxon; examining chaplains, Rev. Messrs. R. Calvin, M. N. Twiss. Deputies to General Convention, Rev. Messrs. W. G. Wright, R. Fisher. Alternates, Rev. Messrs. D. J. Williams, D. R. W. Wager Smith. Woman's Auxiliary, Mesdames H. W. Rankin, H. P. Huss, G. Vallaint, R. Fisher, C. O'Hara.

ATLANTA

Joint Convention

The 36th annual diocesan council, Woman's Auxiliary meeting, and youth convention of Atlanta met at Emmanuel Church, Athens, Ga., on May 11th and 12th. The meeting celebrated the 100th anniversary of Emmanuel Church as a parish, the 10th anniversary of the rectorship of the Rev. David Cady Wright, jr., the first council meeting over which Bishop

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THE LIVING CHURCH

Walker of Atlanta presided, and the first time the youth of the diocese met with the council and the Auxiliary.

The council passed a resolution placing the following offerings in the diocesan budget, to be pro-rated among the parishes instead of having special offerings taken on designated Sundays: The permanent fund in support of the episcopate; the Appleton Church Home; the Bishop's educational fund for candidates for the ministry; the University of the South.

Bishop Walker spoke of the situation which faces the Church today and the need to win the war in order that individual freedom may prevail, based on Christian principles, for coöperation among the various denominations, the need for tolerance in settling all interracial problems and for freedom from suspicion of all those who differ from us.

ELECTIONS: Secretary, Rev. F. H. Harding; treasurer, H. M. Heckman; chancellor, Judge E. E. Pomeroy; assistant secretary, Rev. T. V. Morrison; registrar, W. J. Cordes. Examining chaplains, Rev. Messrs. T. S. Will, R. Feussle, J. M. Richardson, D. Hobart. Executive board, Rev. Messrs. A. Matthews, D. C. Wright, jr., T. V. Morrison; Messrs. E. G. Griffit, F. Lockwood; Dr. C. T. Nellans, Mrs. T. E. Stribling, Mrs. M. V. Rhodes. Standing committee, Rev. Messrs. T. W. Will, D. C. Wright, jr., D. Hobart; Messrs. W. C. Turpin, jr., E. E. Pomeroy, Dr. C. T. Nellans. Deputies to General Convention, Rev. Messrs. D. C. Wright, jr., D. Hobart, T. V. Morrison, R. Feussle. Messrs. A. E. Voster, E. E. Pomeroy, H. M. Heckman, W. C. Turpin, jr. Alternates, Rev. Messrs. J. L. Duncan, T. S. Will, S. W. C. Fleming, F. H. Harding, H. G. Walker; Messrs. P. Steed, F. Baird, E. Sterne, Dr. C. T. Nellans, F. Lockwood. Delegates to Triennial: Mesdames A. E. Foster, A. Gray, T. E. Stribling, J. F. Heard, Miss L. Barclay.

ALASKA

Safe Arrival

National Council has received word of the safe arrival in Alaska of Miss M. Louise Reiley, and Miss Mary K. MacLellan, both for service as nurses at the Hudson Stuck Memorial Hospital, Fort Yukon.

SOUTHERN VIRGINIA

Council

The 51st annual council of the diocese of Southern Virginia which was held in St. Paul's Church, Petersburg, Va., on May 11th was unique in that it was confined to a one day session. Because of war conditions, the city of Petersburg has an overcrowded population, thus creating a serious problem in entertainment. Although a one day session does not permit any changes in the diocesan canons, the presiding officer, Bishop Brown, was able to transact all the other business on the program. The representation from the parishes, both clergy and lay, was larger than usual.

The address of the Bishop was for the most part a report on the status of the Church in Southern Virginia. The Bishop noted a slight decrease in the number of communicants because of drastic pruning on the part of some congregations. He expressed concern over the continued decrease in Sunday School enrolment. In all other respects, marked progress was made; especially in the reduction of parish indebtedness. The Bishop outlined the efforts which are being made to minister to the needs of the thousands of service men located in Southern Virginia and said that the great need now is to effect some sort of contacts with the large number of civilian workers especially in the Hampton Roads area. Bishop Brown urged deputies to General Convention to give much study to the proposed canon on marriage and to the approach to unity with the Presbyterians. The Bishop said that the starting point is the prayers, "Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions," and that we all wish for the coördinating of the work of all people who believe in Jesus Christ as the Savior of the world; but that it is not easy to form a decision as to what form this unity of purpose on the part of all Christians should take.

Reporting for the diocesan commission on Church Unity, the Rev. E. R. Carter, D.D., outlined the negotiations between the Presbyterian and Episcopal communions. Council adopted a resolution favoring the 'Basic Principles' and the proposed supplemental ordination leading to organic union.

The Rev. N. E. Wicker, chairman of the field department presented an asking budget for the 1944 Church's Program which is substantially the same as for 1943.

The report of the Colored convocation as presented by the Ven. B. W. Harris called attention to the fact that in 1942 the 27 churches of the convocation paid their assessments for diocesan expenses and their pledges to the Church's program in full. The report was received with a rising vote of appreciation with expressions of regret that Archdeacon Harris is leaving the diocese to work for the National Council.

The Rev. Moultrie Guerry announced that the diocesan summer institute, formerly held at Chatham Hall, will be held in August at the State Teachers' College in Farmville.

A petition from St. Andrew's, Hilton Village, was granted, changing its status from that of an organized mission to that of a separate congregation.

A report was adopted fixing the status of all churches in the diocese under one of the following headings, parish church, separate congregation, organized mission, unorganized mission, parochial mission, or dormant church. This automatically increases the lay representation in council which was formerly controlled by the geographical parish system.

ELECTIONS: Chancellor, Col. James Mann; secretary, Ven. N. Taylor; treasurer, Ven. N. Taylor; historiographer, G. C. Mason; standing committee, Rev. Messrs. D. C. George; R. E. Withers, jr., M. Guerry, Messrs. E. R. Willcox, H. H. Little, G. B. Townsend; executive board, Rev. Messrs. J. K. M. Lee, N. E. Wicker, C. W. Sydnor, T. Willis; Messrs. H. Pinner, C. E. Gilliam, T. H. Willcox, J. S. Darling, J. M. Andrews. Deputies to General Convention: Rev. Messrs. N. E. Wicker, M. Guerry, J. K. M. Lee, G. P. Gunn; Messrs. H. Pinner, J. Mann, C. W. Grandy, Dr. Mason Romaine. Alternates: Rev. Messrs. C. W. Sydnor, N. E. Taylor, W. M. Entwisle, D. C. George; Messrs. G. R. Humrickhouse, G. B. Townsend, H. H. Little, E. V. Brush.

COLLEGES

Bishop Hart Receives Honorary Degree

Eight honorary degrees, four of which were conferred upon alumnae, were awarded at the 170th commencement on May 23d at Dickinson College. Bishop Hart, who was the commencement speaker, received the degree of Doctor of Laws.

Dr. Hastings Elected Trustee

The Ven. A. Abbott Hastings, D.D., archdeacon of the diocese of Albany, was recently elected a trustee of Russell Sage College, Troy, N. Y. Dr. Hastings joined the academic procession at the Spring commencement for the first time as one of the college administrators. Before his election as archdeacon, Dr. Hastings was rector of St. Paul's Church, from which he had done religious work among students at Russell Sage over a period of more than six years.

Students At U. of Tulsa Conduct Services

During the Lenten season recently past, daily weekday services were held on the campus of the University of Tulsa by five students who are lay readers of Trinity parish, Tulsa, with a celebration of the Holy Communion each Thursday morning in charge of the Rev. James E. Crosbie, senior curate. Attendance ranged from three to 17 daily, with an average of seven or eight. There are about 35 members and adherents of the Episcopal Church enrolled in the University of Tulsa. Six of the graduating class made a corporate Communion in Trinity Church on Low Sunday at 8 o'clock before attending the baccalaureate service in a Methodist church later in the morning. Three of these graduates will be entering theological seminaries of the Church next autumn. Two others are entering the armed forces.

Two hundred members of Trinity parish are now in the service, including three Waacs and one Wave. A Roll of Honor, given by an anonymous member of the parish, was dedicated on Palm Sunday in the Bishop Brooke Chapel of Trinity Church, where it forms part of a special War Shrine.

SECONDARY SCHOOLS

Holderness

A new course has been introduced at Holderness School, Plymouth, N. H., which has not yet been duplicated as far as the school has learned. Since most courses in modern history are designed to cover the last 200 years and can give only a few weeks to the events leading directly to the present war, this first-semester course starts with the treaty of Versailles and follows the national policies or lack of policy which led up to Munich and Pearl Harbor. It is hoped that this careful survey will lead to an understanding of past mistakes which will prevent their repetition in the future. This theme is carried out in a companion course in the second semester on Building the Peace, devoted to a study of the economic bases of world trade and relationships as well as to the specific plans for world reconstruction which are being brought forward.

Pre-flight aeronautics and army pre-induction courses have also been added to the curriculum, and Holderness is among those schools which have introduced a program of physical conditioning exercises and built a "commando course" as well as keeping up most of the regular team sports.

De Veaux School's Wartime Program

At DeVeaux School, Niagara Falls, N. Y., courses in aeronautics and Spanish have been added to the curriculum. There is much increased emphasis on drill and military science. Although the school is too small to have an ROTC unit, half of the old DeVeaux boys in the armed forces are commissioned officers. "The Product justifies the Plant."

Colonel Stuart A. Baxter (DeVeaux 1914) writes from the South Pacific: "It was my training at DeVeaux that secured for me an appointment direct from civil life to an officers' training camp in the First World War. Those four years of basic military training at DeVeaux have stood me in good stead both mentally and physically, and even over here "down under," I can still take it: *'Fortiter, Fideliter, Feliciter'* (School motto: Bravely, loyally, successfully).

"As the first official chime ringer, I am still interested in that fine set of bells, and hope they are still being rung regularly. (They are, three cadets being assigned to this task.) As I recall it, a strong back was more necessary than an ear for music, and I still remember the time Dr. Barrows gave me the works for playing 'Everybody's Doing It.' He said it was sacrilegious. I told him in that instance I meant 'going to church,' but I still got the works. I am enclosing my remittance for current subscriptions to the school paper (*DeVeauxnian*) and tell the boys to get in there and pitch, for we may need the senior class before this thing is over."

From the North Atlantic, Lieut. Sherman Stearns (DeVeaux 1933) (U. S. Naval Academy 1937) writes: "I have been flying in one place or another for two years. I have enjoyed every minute of it. Only once was I forced to use my 'Mae West' in the water and that was only for six hours. Believe I remembered every prayer I learned at DeVeaux during those six hours though."

Letters like these encourage those at DeVeaux to go forward with the good work begun by Judge Samuel DeVeaux in 1852. The primary purpose of the school is still to afford full scholarships to boys whose fathers are deceased and whose mothers have not remarried. These and the other boys whose parents pay their tuition are well prepared to take places of leadership either in war or peace time.

SCHOOLS

FOR GIRLS

KEMPER HALL
KENOSHA, WIS.
A Church School with a modern plan of education. Preparatory to all colleges. Also general courses. Unusual opportunities in Art, Music, and Dramatics. Complete sports program. Accredited. Well organized Junior school. *Catalog on request. Address Box LC.*
Under direction of the Sisters of St. Mary

MARGARET HALL
under Sisters of St. Anne
(Episcopal)
Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis courts. Riding. Board and tuition, $700.
FOR CATALOG, ADDRESS: MOTHER RACHEL, O.S.A. BOX B, VERSAILLES, KY.

ST. FAITH'S SCHOOL
SARATOGA SPRINGS, N. Y.
The Health Center of America
Episcopal School for girls, 8-18. Moderate fees. Regents standards for college entrance. Small classes. Course of study adapted to individual needs. Protection. Care. Health. Education. Religious Training.
The Rev. Leonard W. Steele, Principal

ST. MARGARET'S SCHOOL
Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Simple country life. On outskirts of town. In Tidewater, Virginia—rich in historic associations. Beautiful campus on Rappanhannock River. Moderate cost. For illustrated catalog, address:
Miss Edith C. Latané, Headmistress, Tappahannock, Va.

St. Mary's Hall
BURLINGTON, NEW JERSEY
Episcopal Boarding and Day School for Girls. Founded 1837. Strong Elementary Department, dormitories in separate wing. Thorough College Preparatory, General, Secretarial courses. Music, Art, Dramatics. All Sports. *Easily accessible to Philadelphia and New York.*
FLORENCE LUKENS NEWBOLD, Headmistress

Saint Mary's School
Mount Saint Gabriel
Peekskill, New York
Boarding School for Girls
College Preparatory and General Courses. Music. Art. Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address
THE SISTER SUPERIOR

♦ STUART HALL ♦
99th Session. Episcopal. Effective preparation for colleges admitting on certificate. General course. H. S. graduates prepared intensively for college. Secretarial. New academic building. Riding. Pool. Sports.
Ophelia S. T. Carr, Prin., Box J-L, Staunton, Va.

SEMINARIES

The Church Divinity School of the Pacific
BERKELEY, CALIFORNIA
Dean, Henry H. Shires 2457 Ridge Road

SPECIAL

The Hospital of Saint Barnabas and the University of Newark offer a full course in
NURSING
to qualified High School graduates. Scholarships available. Classes enter in February and September.
Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

CLASSIFIED

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, Saint Mary's Convent, Kenosha, Wis.

BOARDING

SHRINE MONT—See ad in Display Section.

CAUTION

McDERMOTT—Caution is suggested in dealing with a man giving his name as John William McDermott, who is carrying a card which says that he is a communicant of St. Andrew's Church, Kansas City, Mo. He has recently been in Illinois. If he presents the card, please keep the same and return to the Rev. Earle B. Jewell, rector, St. Andrew's Church, Kansas City, Mo., from whom more detailed information may be secured.

CHURCH FURNISHINGS

CHURCH FURNITURE, Pews, Pulpits, Altars, Lecterns, Clergy Chairs, Baptismal Fonts, Folding Chairs, Sunday School Furniture. We allow for, or sell your old equipment. Catalog and details on request. Redington Co., Department X, Scranton, Pa.

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. Redington Co., Dept. 77, Scranton, Pa.

ANTIQUE SANCTUARY LAMPS. Robert Robbins, 1755 Broadway, New York City.

CHURCH MAGAZINES

THE CHURCH MILITANT—newest monthly, 25c yearly. Rev. J. J. D. Hall editor. A mustard plaster for conditions as they exist in the Church. Its growth phenominal! Goes to 43 states—five foreign countries. One clergyman ordered 800 copies. H. C. Dunlap, Manager, 5554 Market St., Philadelphia.

LIBRARIES

LIBRARY of St. Bede, 175 E. 71st Street, New York City. Open Monday to Friday, inclusive, 2:30-6 P.M. and Tuesday evening 7:30-9:30.

LIBRARIES of religious books and sets purchased for cash. Write Baker's Bookstore, 1019 Wealthy, Grand Rapids, Michigan.

LINENS AND VESTMENTS

PURE IRISH LINEN AVAILABLE. Fortunate in receiving shipments of fine quality sheer, cambric and Altar linen, we offer these now at prices of March 1942. Act promptly to secure what you need. Samples on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London. Church Vestments, plain or embroidered, surplices, exquisite Altar linens, stoles, burses, and veils. Materials by the yard. See my new book, Church Embroidery, a complete instruction; 128 pages. 95 illustrations. Price $4.00. Also my Handbook for Altar Guilds. Price 50c. L. V. Mackrille. 11 W. Kirke Street, Chevy Chase, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

RATES: (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion: 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is $1.00. (F) Copy for advertisements muts be received by The Living Church at 744 North Fourth Street, Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

George F. Miller, Priest

Dr. George Frazier Miller, rector of St. Augustine's Church, Brooklyn, N. Y., for more than 47 years, died May 9th at the home of his daughter in Brooklyn. He was 78.

Born in Aiken, S. C., Dr. Miller was graduated from Howard University, received his Ph.D. from New York University, and studied at General Theological Seminary. For many years he was president of the Howard University alumni association, and formerly was treasurer of the Brooklyn Clerical League.

Early this year because of failing health, Dr. Miller resigned and was made rector emeritus.

In addition to a daughter, Dr. Miller leaves two sons. Funeral services were conducted by Bishop DeWolfe of Long Island.

Frank C. Wheelock, Priest

Frank Cawthorne Wheelock, for 20 years rector of All Saints' Church, Springfield, Mass., died suddenly in Springfield Hospital on May 16th after an operation. He was 63 years old. Two weeks before his death he had been tendered a reception by his parishioners in honor of his 20 years' rectorship, when he was presented with a testimonial purse of $250.

Born in Fitchburg, Mass., May 21, 1879, the son of the late George Henry and Emma Jane (Foss) Wheelock, Fr. Wheelock spent his entire ministry in Western Massachusetts. He was graduated from the General Theological Seminary in 1910, and ordained both deacon and priest that year by Bishop Vinton.

Fr. Wheelock served as vicar of St. Philip's Church, Easthampton, from 1910 to 1915; vicar of Grace Church, Dalton, in 1915 and 1916, and rector of St. George's Church, Lee, until 1923, when he came to Springfield. He was active in both diocesan and civic affairs in Springfield, and served two years as president of the Springfield City Club.

He was married in 1915 to Caroline F. Daniels, of Northampton, Mass., who survives him with two children, Dr. Frank C. Wheelock, jr., an interne at the Massachusetts General Hospital, and Miss Caroline Wheelock, a student at Wellesley College.

The funeral was held May 18th in All Saints' Church with a requiem eucharist. Bishop Lawrence officiated, assisted by the Rev. James L. Grant, of Baltimore, who had been one of Fr. Wheelock's candidates for the ministry. Burial was in Fitchburg.

CHURCH CALENDAR

May

30. Fifth (Rogation) Sunday after Easter.
31. Rogation Day (Monday.)

June

1. Rogation Day. (Tuesday.)
2. Rogation Day. (Wednesday.)
3. Ascension Day. (Thursday.)

CLASSIFIED

POSITIONS OFFERED

WANT middle-aged, unincumbered, educated, refined couple, who can drive car, to live as member of family with an elderly couple, in small town in Alabama. Comfortable home with all modern conveniences, including steam heat. Delightfully cool in summer. State minimum salary expected. References exchanged. Reply Box E-1750, The Living Church, Milwaukee, Wis.

GETHSEMANE'S Assistant has accepted call to be Dean of Omaha, so we are looking for another assistant. Write in confidence to: The Rev. John Higgins, 905 Fourth Avenue South, Minneapolis, Minn.

PRIEST wanted to assist general parish work and program with military personnel in parish near large military camp in South. Reply Trinity Church, Columbus, Georgia.

PARISH near New York desires priest for July in exchange for use of the rectory. Box T-1748, The Living Church, Milwaukee, Wis.

ASSISTANT desired, Midwestern parish. Must be interested in Religious Education and Young Peoples' work. Generous stipend. Reply Box B-1751, The Living Church, Milwaukee, Wis.

POSITIONS WANTED

EXPERIENCED business and Church training school graduate desires secretarial position. Reply Box E-1747, The Living Church, Milwaukee, Wis.

FORMER TEACHER, seven years' experience, wife of Navy chaplain, desires position in Church institution. Mt. Holyoke College graduate. Son eleven years old. Reply Box B-1744, The Living Church, Milwaukee, Wis.

PRIEST, married, twenty-five years varied experience, seeks parish. Able preacher and pastor; sound Churchman. Will consider senior curacy. Correspondence with Bishops or Vestries requested. Reply Box W-1746, The Living Church, Milwaukee, Wis.

SUMMER supply—boarding school chaplain available one, two, or three months. Write Box 63, St. Matthew's Sta., Louisville, Ky.

WISH to supply churches during summer months. New York State, in or near New York City preferred. Highest references. Reply Box L-1745, The Living Church, Milwaukee, Wisconsin.

RESORTS

THE CRATER CLUB, on Lake Champlain—Established over 40 years ago by the late John B. Burnham as a summer colony especially for Church people. Still operated by his family; its guests include clergymen and their families; professors; etc. Separate cottages. Central dining room and recreational hall. Also single rooms available. Two miles from St. John's Church, and stores. Boating, swimming, varied social activities. Limited number victory gardens. Canning instructions and equipment. June 15 to September 15. Address "The Crater Club, Essex, N. Y." for descriptive folder, rates, and names for reference.

RETREATS

HOUSE OF Retreat and Rest, Bay Shore, Long Island, open throughout the year. References required. Sisters of the Holy Nativity.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Appointments Accepted

BOWMAN, Rev. S. C. V., locum tenens at St. John's Church, Sharon, Pa., has accepted a call to be rector there. Address: 226 W. State St., Sharon, Pa.

COOPER, Rev. T. FREDERICK, locum tenens of the Church of the Good Shepherd, Clinton, Mass., is now rector of the same church, effective May 9th.

CRUM, Rev. ROLFE POMEROY, D.D., has been called to be locum tenens of St. Paul's Church, Harrisburg, Pa. He has been living in Philadelphia.

GASS, Rev. KENNETH H., formerly assistant at St. Joseph's Church, Detroit, Mich., will become assistant at St. John's Church, Youngstown, Ohio, effective July 15th.

HALDEMAN, Rev. THOMAS J., formerly rector of St. Mark's Church, Denver, Colo., will be rector of Holy Trinity Church, Greenport, N. Y. ,beginning June 15th.

HEATH, Rev. SIDNEY E., has been appointed archdeacon of mountain missions in the diocese of Lexington. He will continue as priest-in-charge of St. Mary's Church, Middlesboro, Ky.

HEDELUND, Rev. CHARLES, formerly priest-in-charge of St. Bartholomew's Mission at Bemidji, Minn., will be assistant at St. Matthew's Church, Evanston, Ill., beginning June 1st.

LOWETH, Rev. DOUGLAS H., rector of Holy Trinity Church, West Orange, N. J., has resigned, effective at the end of June, to become rector of Christ Church, Norwich, Conn.

MCCUTCHEN, VEN. ROBERT T., chaplain of the South Mountain Sanatorium in the diocese of Harrisburg, has been elected archdeacon of Harrisburg.

NISSEN, Rev. LOUIS P., formerly rector of St. George's Church, Lee, Mass., and vicar of St. Martin's Church, Pittsfield, Mass., will become rector of the Church of the Holy Spirit, Verona, N. J., July 1, 1943.

TAYLOR, Rev. CHARLES W., formerly priest-in-charge of Holy Trinity Church, Hicksville, L. I., N. Y., is now rector of Christ Church, Babylon, L. I., N. Y.

Change of Address

KELSEY, Rev. ARTHUR C., formerly at 713 E. Speedway, Tucson, Ariz., is now at 714 Sassafras Street, Erie, Pa., until September.

Degrees Conferred

PUTNAM, Rev. JOHN H. S., received the honorary degree of Doctor of Divinity from the American International College of Springfield, Mass., May 16, 1943. Dr. Putnam is rector of the Church of St. Luke and St. Matthew, Brooklyn, N. Y.

Military Service

CLEMENTS, Rev. JAMES P., formerly rector of All Saints' Church, Austin, Tex., and student chaplain at the U. of Texas, has resigned to enter the Navy as chaplain. Address: Navy Training School, Williamsburg, Va.

DIEHL, Rev. JOHN R., has resigned from the Chaplains' Corps, U. S. Navy, for reasons of health. His address is now 5151 Samson Street, Philadelphia, Pa.

CHURCH SERVICES

GO TO CHURCH! That slogan, sounded round the world, might well put an end to a good deal of the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 9:30 a.m.
All Saints', Rehoboth Beach, 8, 11, and 8 p.m.

LONG ISLAND—Rt. Rev. James P. DeWolfe, D.D., Bishop; Rt. Rev. John Insley Blair Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, "In the Old Dutch Section of Brooklyn," Church Ave. and St. Paul's Place, B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, Rector
Sun.: 7:30, 8:30, 11 a.m. & 8 p.m.; Thurs.: 10 a.m., Holy Communion and Spiritual Healing; Daily: Holy Communion 7:30 a.m., Saints' Days, 10 a.m. Choir of 60 Men and Boys

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop

Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D.; Rev. David W. Norton, Jr.
Sun.: 7:30, 8:30 & 9:30 a.m. Holy Communion; 11 a.m. High Mass & Sermon; 5 p.m. Healing Service; 6 p.m. Evensong and Address. Weekdays: 7:45 a.m. Holy Communion; 7:30 a.m. Matins; 6 p.m. Evensong; 9:30 a.m. Thurs. and Holy Days, Holy Communion; Confessions: Sat., 5 to 6 p.m. & 7:30 to 8:30 p.m..

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9, & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days, & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 a.m. to 6 p.m.

Church of the Ascension, Fifth Ave. & 10th St., New York
Rev. Donald B. Aldrich, D.D., rector (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; 5 p.m. except 1st Sun. at 8 p.m.; Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. & 51st St., New York
Rev. Geo. Paull T. Sargent, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

Grace Church, Broadway at 10th St., New York
Rev. Louis W. Pitt, D.D., rector
Sun.: 8, 11, 4; Noondays: Tues. through Friday, 12:30-55

Church of the Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days, 11 H.C.; Tues. 11, Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Dr. S. T. Steele
Sun.: 8, 9:30, 11 & 8; Weekday: 7, 9:40, 10, 5

St. James's Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., rector
Sun.: 8 Holy Communion; 11 Morning Service and Sermon; Holy Communion Thurs. 12 M.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roelif H. Brooks, S.T.D., rector
Sun.: 8 & 11; Daily Services: 8:30 Holy Communion; Thurs.: 11 Holy Communion.

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

RHODE ISLAND—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville G. Bennett, D.D., Suffragan Bishop

Trinity Church, Newport
Rev. L. L. Scaife, S.T.D., rector; Rev. K. W. Cary, Asst. rector
Sun.: 8, 9:30, 11 a.m., 4 p.m.
Tues. & Fri., 7:30; Wed., 11; Saints' Days: 7:30 & 11

PENNSYLVANIA—Rt. Rev. Francis M. Taitt, S.T.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust bet. 16th & 17th Sts., Philadelphia
Rev. Frank L. Vernon, D.D., rector
Sun.: Low Mass, 8 & 9; High Mass & Sermon, 11; Evensong and Devotions, 4; Daily: Masses 7 & 7:45; also Thurs. & Saints' Days, 9:30; Confessions: Saturdays 4 to 5 & 8 to 9 p.m.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., Bishop

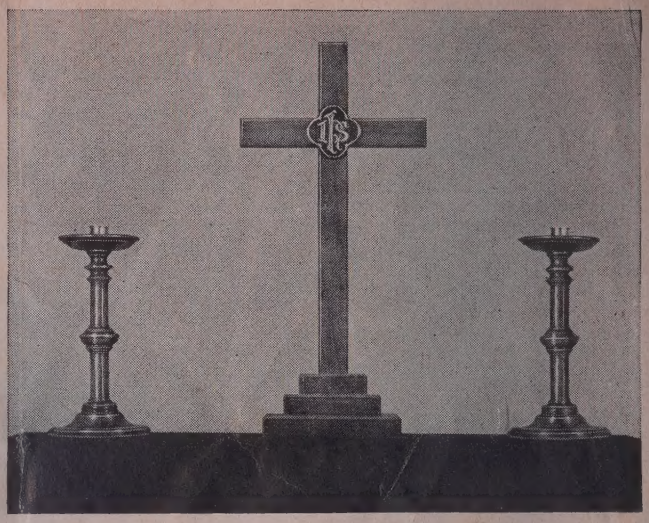
St. Agnes' Church, 46 Que St., N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30
Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F., 8 p.m., E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 7:30; 11 H.C.

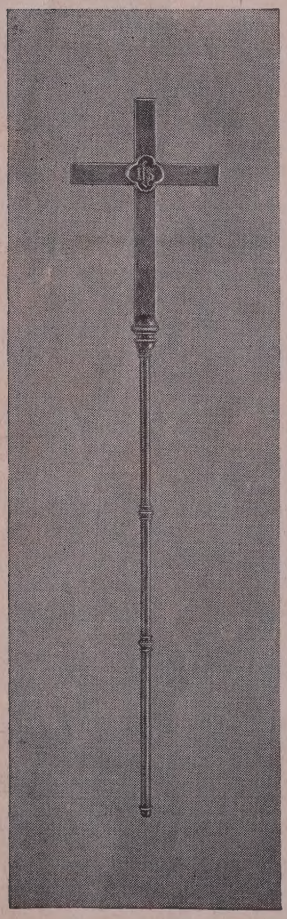
» » » For Your Altar and Chancel « « «

Beautiful Wood Appointments

This group, which includes an Altar Cross, Candlesticks, Missal Stand, Offering Plates and Processional Cross, has been designed by us and made of beautifully finished solid walnut wood. A cross without the IHS motif may be selected, if preferred. We can supply a complete set, or any single piece, in oak, if it is desired.



Set-A24 Altar Cross and Candlesticks



MG530 Processional Cross

Skilful workmanship has been molded into each item. Every joint is true and strong. The edges of the Cross are beveled and the wood in all pieces is softly and richly finished and rubbed. The IHS on the Altar and Processional Cross is hand carved and appliqued, and on the Missal Stand, hand carved. Each piece is pleasing to those of most discriminating taste. Exhibited in our store, these appointments have met with instant approval.

ALTAR CROSS

MG124 24 inches overall; 11 inch spread; bevelled edges; hand carved and appliqued IHS medallion; solid walnut..$18.00

MG130 30 inches overall; 14¾ inch spread; beveled edges; hand carved and appliqued IHS medallion, solid walnut 20.00

CANDLESTICKS

MG212 12 inches from base to top of bobeche; solid walnut; per pair..... 24.00

MG214 14 inches from base to top of bobeche; solid walnut; per pair..... 27.50

— If purchased as a Set —

ALTAR CROSS AND CANDLESTICKS

Set-A24 24 inch Cross, 12 inch Candlesticks; solid walnut; per set..... 39.50

Set-A30 30 inch Cross, 14 inch Candlesticks; solid walnut; per set..... 44.50

MISSAL STAND

MG310 10 inches from base to top of stand; permanent angle; hand carved IHS; solid walnut..... 24.50

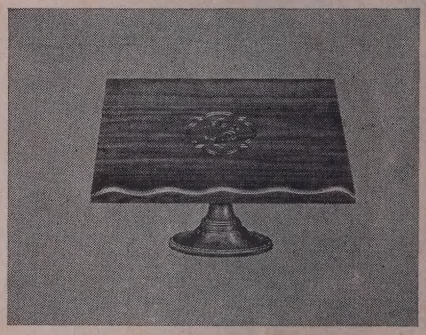
OFFERING PLATES

MG512 12 inch diameter; bowl 1½ inches deep; red or green velvet pads, stamped IHS; solid walnut, light or dark oak, mahogany. Each..... 8.50

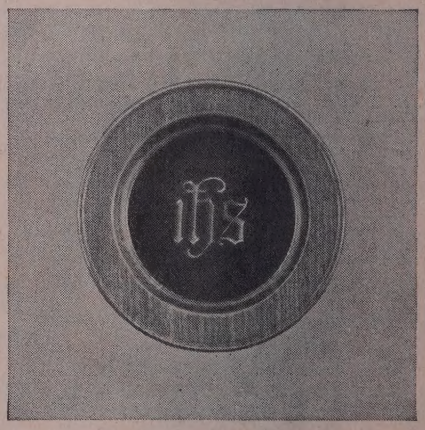
PROCESSIONAL CROSS

MG530 22¾ inch Cross on a 51 inch staff; 14¾ inch spread; beveled edges; hand carved and appliqued IHS medallion; solid walnut 27.50

Shipping Charges Additional



MG310 Missal Stand



MG512 Offering Plate

Write for circular giving full particulars of Altar Appointments in Wood.

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